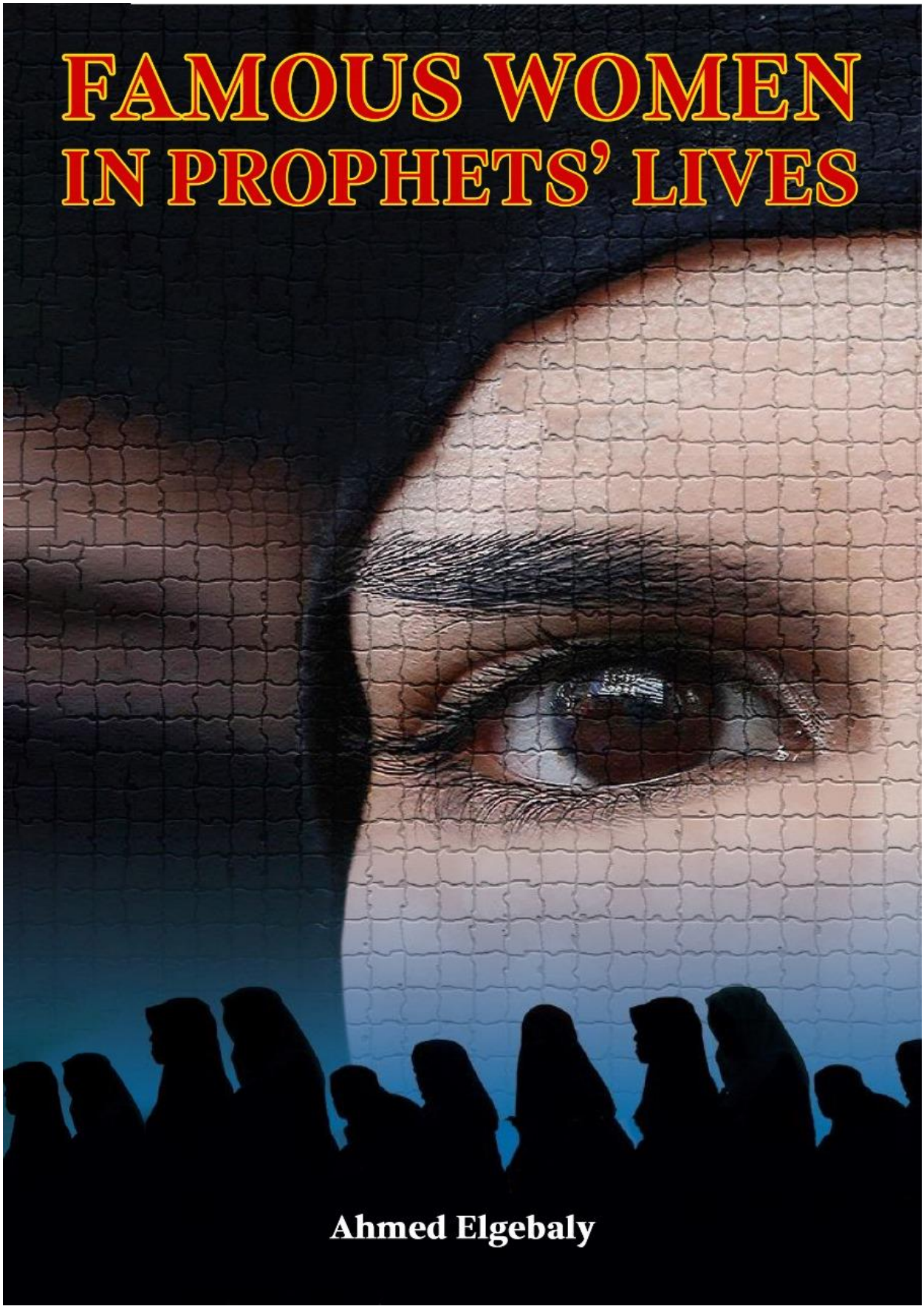
FAMOUS WOMEN IN PROPHETS' LIVES



Ahmed Elgebaly

FAMOUS WOMEN
IN PROPHETS' LIVES

Ahmed Elgebaly

رقم الإيداع ٤٧٤٠
الترقيم الدولي 979 977 90 8558 6

Introduction

Many writers have become accustomed to writing about the biographies of prophets and elaborating on the heroic deeds of men during the times of each prophet, often overlooking the significant roles women played in those eras. This oversight may stem from the scarcity of references on this topic.

To the best of my abilities, I have gathered the utmost information possible to compile this book in a simplified and concise form, ensuring that everyone can benefit from it. It is intended to serve as an insightful resource for writers, encouraging them to delve deeply into the subject with rigorous research and clarification.

This humble attempt sheds initial light on the significance of women's roles in various societies, especially during the eras of the prophets. Among all sacred texts, the Holy Quran provides the most comprehensive recording and evaluation of women's roles during the times of every prophet. Readers of this book will come to recognize the qualities, ethics, and characteristics of women throughout ancient times, attributes which persist across different times and places, adapting to the environments and societies in which women find themselves. At times, these qualities adjust, while at other times, their inherent nature prevails, guiding them toward ignorance or righteousness.

The research highlights several prominent characteristics of women, including:

1. **Jealousy**: Its manifestation was evident in Lady Sarah, the wife of Prophet Ibrahim, as well as in the wives of Prophet Muhammad, particularly in Lady Aisha, the Mother of the Believers.
2. **Purity and Piety**: This trait was evident in many of the wives and daughters of Prophet Muhammad, as well as in the wives of other prophets, including Lady Maryam, the mother of Jesus.
3. **Deviation**: This trait was manifested in the stories of the wives of Lut and Noah, as well as in Zainab bint al-Harith and Herodias.
4. **Cunning and Plotting**: This trait was evident in the women of the tribe of Thamud, particularly 'Anizah and Sadqah, who conspired against the she-camel of Prophet Saleh.
5. **Wisdom and Intelligence**: Exemplified by the Queen of Sheba (Bilqis) and Khadijah bint Khuwaylid, the first wife of Prophet Muhammad.

6. **Loyalty and Obedience**: Evident in Eve (Hawwa), the wife of Adam, and in Rahmah, the wife of Ayoub, as well as in Mikaal, the wife of Dawud, and Zaynab, the daughter of Prophet Muhammad.
7. **Dignity, Pride, Honor, and Faith**: These attributes were evident in Hind, the wife of Abu Sufyan, Asma bint Abu Bakr Al-Siddiq, and Al-Khansa.
8. **Profound Motherhood**: Seen in Hagar, the mother of Ismail, Jochebed, the mother of Moses, and Aminah bint Wahb, the mother of Prophet Muhammad.
9. **Astuteness, Intelligence, and Prudence**: Apparent in the companionship of Isaac's wife, Aisha, the Mother of the Believers, and Umm Salamah, the Mother of the Believers.
10. **Sincere Repentance**: Evident in Mary Magdalene.

These traits illustrate that women can embody more than one characteristic, and the overview provided here gives insight into the diverse nature of women's roles across history.

This leads us to liken women's society in different eras to a lush garden filled with various trees, flowers, and fruits, embodying both similarities and differences, sweetness and ripeness, as well as bitterness and decay.

This exploration of women from the creation of Adam to the era of Islam reveals that while customs and traits have evolved, the essence of womanhood remains unchanged.

Today, we hope for women to hold onto their faith, cultivate virtues, and seek knowledge. They are mothers, wives, sisters, and daughters, forming the focal point of society. If they thrive, happiness and love will spread across homes and the world as a whole.

Engineer: Ahmed Elgebaly
July 18, 1968

The Woman in the Life of Adam: Eve

Eve stands as the first woman crafted by the divine hands of Allah, created closely after Adam (Peace be upon him). Consequently, she is revered as the matriarch of all humanity, mirroring Adam's role as the patriarch. Her presence in the celestial realm of Paradise was purposeful. She was a companion for Adam, providing him both companionship and shared enjoyment of their heavenly abode. This arrangement was designed for Adam to partake in the delights of this realm with a kindred spirit, serving as his cherished partner. As a result, their union would bring forth a lineage, nurturing the flourishing tapestry of human existence on Earth.

Eve took her place as a blessed wife, forming the cornerstone of this profound journey. Generations to come would trace their roots back to the union of these two divine creations. This aligns with Allah's statement, exalted be He:

"هُوَ ٱلَّذِي خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَجَعَلَ مِنْهَا زَوْجَهَا لِيَسْكُنَ إِلَيْهَا"[1]

"He it is who created you from a single soul and made its mate that he might find comfort in her."

Adam was entrusted with exclusive dominion over the Earth, assuming the role of a successor independently, without Eve:

"وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّي جَاعِلٌ فِي ٱلْأَرْضِ خَلِيفَةً"[2]

"And when your Lord said to the angels, 'Verily, I am going to place upon the earth a successive authority."

Allah exclusively bestowed prophethood and divine messages upon the male descendants of Adam and Eve. Though women were not granted the role of prophets, Allah honored them as steadfast companions.

[1] (Quran: Surah Al-A'raf, Verse: 189)
[2] (Quran: Surah Al-Baqarah, Verse: 30)

Allah, in His infinite wisdom, created Eve from one of Adam's left ribs, as narrated in (**Sahih al-Bukhari, Volume 7, Page 34)**[i] Through divine power, this rib was transformed into a complete female human being, possessing flesh, blood, and a soul. Eve's form closely resembled that of Adam in stature and design. Some interpretations suggest that she emerged from a portion of Adam's own flesh on his left side, which separated and was shaped into Eve by the will of Allah.

The name "Eve" is said to signify her creation from Adam's living flesh and blood. Thus, Adam holds a unique position as both the father and mother figure for Eve. Despite this connection, Eve's creation is distinct from Adam's; while Adam was formed from clay, Eve originated from a living part of him. This distinction underscores the miraculous nature of her creation.

Moreover, Eve occupies a pivotal role as the progenitor of humanity. If not for her extraordinary creation as a vessel for reproduction, the descendants of Adam would never have populated the earth. This profound reality is affirmed in the words of Allah, exalted be He:

" يَـٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُواْ رَبَّكُمُ ٱلَّذِي خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآء "

"O people, fear your Lord who created you from a single soul and created from it its mate, and from the two spread many men and women."[1]

In Hindu belief, it is recounted that the deity "Brahma" created a colossal being by intertwining two giants, breathing life into their immense form. This entity was later split into two halves—male and female. These two halves eventually reunited, and through their descendants, the human race came into existence.[ii]

In the Quran, Allah, exalted be He, instructs Adam and Eve to honor their elevated status:

" قُلْنَا يَـٰٓـَٔادَمُ ٱسْكُنْ أَنتَ وَزَوْجُكَ ٱلْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَاتَقْرَبَا هَٰذِهِ ٱلشَّجَرَةَ فَتَكُونَا مِنَ ٱلظَّـٰلِمِينَ"

[1] (Surah An-Nisa, Verse 1)

"We said, 'O Adam, dwell, you and your wife, in Paradise and eat therefrom in [ease and] abundance from wherever you will. But do not approach this tree, lest you be among the wrongdoers. "[1]

Adam and Eve resided in Paradise, experiencing profound joy and bliss. They delighted in the splendor of the heavenly realm, surrounded by bountiful gardens and divine blessings:

"بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِّن مَّعِينٍ ١٨ لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنزِفُونَ ١٩ وَفَٰكِهَةٍ مِمَّا يَتَخَيَّرُونَ ٢٠ وَلَحْمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ٢١ وَحُورٌ عِينٌ ٢٢ كَأَمْثَٰلِ ٱللُّؤْلُؤِ ٱلْمَكْنُونِ ٢٣ جَزَآءً بِمَا كَانُوا۟ يَعْمَلُونَ ٢٤ لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا تَأْثِيمًا ٢٥ إِلَّا قِيلًا سَلَٰمًا سَلَٰمًا"

"With goblets, and ewers, and a cup of flowing wine—no headache will they have therefrom, nor will they be intoxicated—And with fruit of what they select, and the meat of fowl, from whatever they desire. And beautiful, large-eyed maidens as if they were delicate eggs closely guarded—A reward for what they used to do. They will not hear therein any vain talk or any sinful speech—Only the saying: 'Peace, peace. "[2]

Such a paradise has neither sun nor heat but is perpetually illuminated by the light of the Throne of the Most Merciful. Those chosen to be near to Allah enjoy endless blessings in this heavenly abode.

The creation of Eve did not cause any issues; on the contrary, she brought happiness and contentment to Adam during his time in paradise—a time he had hoped would last forever.

The Effect of Adam's Creation

The very act of Adam's creation raised profound questions among the angels and led to Satan's sin of disobedience. These events unfolded as follows:

1. The Question of the Angels

Allah mentions in the Holy Quran:

"وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّى جَاعِلٌ فِى ٱلْأَرْضِ خَلِيفَةً ۖ قَالُوٓا۟ أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ ٱلدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ قَالَ إِنِّىٓ أَعْلَمُ مَا لَا تَعْلَمُون "

[1] (Surah Al-Baqarah, Verse: 35)
[2] (Surah Al-Waqi'ah, Verses: 18–26)

"And [mention] when your Lord said to the angels, 'Indeed, I will make upon the earth a successive authority.' They said, 'Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?' Allah said, 'Indeed, I know that which you do not know.[1]

2. The Creation of Adam and the Disobedience of Iblis

Allah recounts the momentous events surrounding Adam's creation and the subsequent defiance of Iblis:

"إِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّي خَٰلِقُۢ بَشَرًا مِّن طِينٍ ٧١ فَإِذَا سَوَّيْتُهُۥ وَنَفَخْتُ فِيهِ مِن رُّوحِي فَقَعُواْ لَهُۥ سَٰجِدِينَ ٧٢ فَسَجَدَ ٱلْمَلَٰٓئِكَةُ كُلُّهُمْ أَجْمَعُونَ ٧٣ إِلَّآ إِبْلِيسَ ٱسْتَكْبَرَ وَكَانَ مِنَ ٱلْكَٰفِرِينَ ٧٤ قَالَ يَٰٓإِبْلِيسُ مَا مَنَعَكَ أَن تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّۖ ٱسْتَكْبَرْتَ أَمْ كُنتَ مِنَ ٱلْعَالِينَ ٧٥ قَالَ أَنَا۠ خَيْرٌ مِّنْهُ خَلَقْتَنِي مِن نَّارٍ وَخَلَقْتَهُۥ مِن طِينٍ ٧٦ قَالَ فَٱخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ٧٧ وَإِنَّ عَلَيْكَ لَعْنَتِيٓ إِلَىٰ يَوْمِ ٱلدِّينِ ٧٨ قَالَ رَبِّ فَأَنظِرْنِيٓ إِلَىٰ يَوْمِ يُبْعَثُونَ ٧٩ قَالَ فَإِنَّكَ مِنَ ٱلْمُنظَرِينَ ٨٠ إِلَىٰ يَوْمِ ٱلْوَقْتِ ٱلْمَعْلُومِ ٨١ قَالَ فَبِعِزَّتِكَ لَأُغْوِيَنَّهُمْ أَجْمَعِينَ ٨٢ إِلَّا عِبَادَكَ مِنْهُمُ ٱلْمُخْلَصِينَ ٨٣ قَالَ فَٱلْحَقُّ وَٱلْحَقَّ أَقُولُ ٨٤ لَأَمْلَأَنَّ جَهَنَّمَ مِنكَ وَمِمَّن تَبِعَكَ مِنْهُمْ أَجْمَعِينَ"

"When your Lord said to the angels, 'I am creating a human being from clay, from molded mud. When I have formed him and breathed My spirit into him, fall down in prostration to him!' Then the angels prostrated, all of them together, but not Iblis, who acted arrogantly, becoming unfaithful. Allah asked, 'Iblis, what prevented you from prostrating to what I have created with My own two hands? Were you overcome by arrogance, or are you one of the exalted?' Iblis replied, 'I am better than him. You created me from fire, and You created him from clay.' Allah commanded, 'Descend from here, it is not right for you to be arrogant here. Go away, you are one of the lowly.' Iblis appealed, 'Grant me a reprieve until the Day they are raised up.' Allah said, 'You are one of the reprieved until the Day whose time is known.' Iblis said, 'By Your might, I will lead all of them astray except Your servants among them who are sincere.' Allah said, 'The Truth is My oath, and the Truth I say, that I will fill up Hell with you and every one of them who follows you." [2]

From this, it becomes evident that Eve was not present to witness the profound incident where the angels questioned Allah and then prostrated in reverence to Adam, obeying their Lord's divine command. Unbeknownst to her, Iblis had refused to prostrate to Adam, an act of defiance that led to his

[1] " (Surah Al-Baqarah, Verse: 30)
[2] (Surah Sad, Verses: 71–85)

expulsion from Paradise and his eternal curse until the Day of Judgment, marking the culmination of humanity's existence on earth.

As a result, Satan became Adam's ultimate adversary. His animosity and resentment toward Adam grew stronger as he observed Adam's contentment, particularly after Allah, in His boundless mercy, blessed Adam with Eve. Together, they enjoyed a joyful and harmonious marital life, a union that only deepened Satan's resolve to disrupt their happiness. Satan's ultimate aim was to displace Adam and Eve from the heavenly realm to the earthly domain, a realm defined by hardship and toil.

This relentless determination was fueled by Satan's awareness of the divine pronouncement issued to Adam and Eve. Allah, exalted be He, warned them:

"يَـٰٓـَٔادَمُ إِنَّ هَٰذَا عَدُوٌّ لَّكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكُمَا مِنَ ٱلْجَنَّةِ فَتَشْقَىٰٓ ١١٧ إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ ١١٨ وَأَنَّكَ لَا تَظْمَؤُا۟ فِيهَا وَلَا تَضْحَىٰ "

"O Adam, indeed this is an enemy to you and to your wife. So let him not remove you from Paradise so you would suffer. Indeed, you will not be hungry therein or be unclothed. And indeed, you will not be thirsty therein or be hot from the sun."[1]

This divine warning emphasized the enmity between Satan and Adam, while also highlighting the unparalleled blessings of Paradise, a place free from hunger, thirst, and suffering. Satan, driven by envy and defiance, was determined to lead Adam and Eve astray, disrupting the tranquility that Allah had so graciously bestowed upon them.

Therefore, Satan devised a plan to fulfill what Allah had warned Adam and Eve about. By making the act of eating from the forbidden tree appear tempting and desirable, Satan sought to invoke Allah's anger, leading to Adam and Eve's expulsion from Paradise.

Satan whispered to Adam and Eve, as mentioned in the Quran:

"فَوَسْوَسَ لَهُمَا ٱلشَّيْطَـٰنُ لِيُبْدِىَ لَهُمَا مَا وُۥرِىَ عَنْهُمَا مِن سَوْءَٰتِهِمَا وَقَالَ مَا نَهَىٰكُمَا رَبُّكُمَا عَنْ هَـٰذِهِ ٱلشَّجَرَةِ إِلَّآ أَن تَكُونَا مَلَكَيْنِ أَوْ تَكُونَا مِنَ ٱلْخَـٰلِدِينَ ٢٠ وَقَاسَمَهُمَآ إِنِّى لَكُمَا لَمِنَ ٱلنَّـٰصِحِينَ ٢١ فَدَلَّىٰهُمَا بِغُرُورٍ ۚ فَلَمَّا ذَاقَا ٱلشَّجَرَةَ بَدَتْ لَهُمَا سَوْءَٰتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ ٱلْجَنَّةِ ۖ وَنَادَىٰهُمَا رَبُّهُمَآ أَلَمْ أَنْهَكُمَا عَن تِلْكُمَا ٱلشَّجَرَةِ وَأَقُل لَّكُمَآ إِنَّ ٱلشَّيْطَـٰنَ لَكُمَا عَدُوٌّ مُّبِينٌ ٢٢ "

[1] (Surah Taha, Verses: 117–119)

"Then Satan tempted them in order to expose what was hidden of their nakedness. He said, 'Your Lord has forbidden this tree to you only to prevent you from becoming angels or immortals.' And he swore to them, 'I am truly your sincere advisor.' So he brought about their fall through deception. And when they tasted of the tree, their nakedness was exposed to them, prompting them to cover themselves with leaves from Paradise. Then their Lord called out to them, 'Did I not forbid you from that tree and ˹did I not˺ tell you that Satan is your sworn enemy"[1]

Through this act of deceit, Satan succeeded in leading Adam and Eve astray, resulting in a significant turning point in their existence. The consequences of this event were profound, as it marked the beginning of humanity's journey on earth, away from the serene blessings of Paradise.

Adam and Eve did not taste the forbidden tree out of deliberate disobedience to Allah's command. In reality, they were enacting the will of Allah. This incident was destined to unfold as it did, serving the apparent purpose of marking the violation of a divine command, which became the reason for their expulsion from Paradise. Such an event symbolized humanity's transition to the earthly realm.

Additionally, there is an opinion that this was not a true sin, but rather a metaphor to demonstrate to humankind the consequences of falling into a forbidden act. The tree represented a manifestation of sin, a taboo, or a prohibited subject. Allah, in His infinite wisdom, used this incident to instruct humanity on the gravity of disobedience while also clarifying its purpose and offering comfort to Adam.

Allah Almighty says in the Quran:

"فَوَسۡوَسَ إِلَيۡهِ ٱلشَّيۡطَٰنُ قَالَ يَٰٓـَٔادَمُ هَلۡ أَدُلُّكَ عَلَىٰ شَجَرَةِ ٱلۡخُلۡدِ وَمُلۡكٖ لَّا يَبۡلَىٰ ١٢٠ فَأَكَلَا مِنۡهَا فَبَدَتۡ لَهُمَا سَوۡءَٰتُهُمَا وَطَفِقَا يَخۡصِفَانِ عَلَيۡهِمَا مِن وَرَقِ ٱلۡجَنَّةِۚ وَعَصَىٰٓ ءَادَمُ رَبَّهُۥ فَغَوَىٰ ١٢١ ثُمَّ ٱجۡتَبَٰهُ رَبُّهُۥ فَتَابَ عَلَيۡهِ وَهَدَىٰ ١٢٢ قَالَ ٱهۡبِطَا مِنۡهَا جَمِيعَۢاۖ بَعۡضُكُمۡ لِبَعۡضٍ عَدُوّ "

"Then Satan whispered to him; he said, 'O Adam, shall I show you the tree of eternity and possession that will not deteriorate?' And he swore [by Allah] to them, 'Indeed, I am to you from among the sincere advisors.' So he made them fall, through deception. And when they tasted of the tree, their private parts became apparent to them, and they began to cover themselves with the

[1] (Surah Al-A'raf, Verses: 20–22)

leaves of Paradise. And their Lord called to them, 'Did I not forbid you from that tree and tell you that Satan is to you a clear enemy?' They said, 'Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers. "[1]

The Divine Pardon

Through Allah's infinite benevolence towards Adam, He swiftly inspired him to repent and seek forgiveness. In turn, Allah extended His boundless mercy and pardoned him, reaffirming His unwavering compassion and readiness to accept sincere repentance. Had Adam descended to Earth without repentance and absolution, he would have remained entrenched in disobedience, mirroring the plight of Satan and his descendants. Yet, Allah's magnanimity is a perpetual gift to those who turn to Him in earnest. Through this divine mercy, Adam's stature was elevated, and he was granted repentance. From this, a noble lineage emerged, comprising prophets, messengers, saints, protectors, spiritual guides, and eventually, a devout community of believers.

The Nature of the Forbidden Tree

An alternate perspective suggests that the tree from which Adam and Eve consumed may have been the wheat tree. This sustenance lingered within their bodies for an entire month, ultimately giving rise to the need for bodily functions such as urination and defecation—phenomena previously absent in the ethereal realm of Paradise. These biological changes only manifested after their descent to Earth.

It is plausible that the wheat tree in Paradise shared certain traits with its earthly counterpart, serving as the basis for various human foods. Allah, in His infinite creativity, brought this tree into existence within Paradise, setting it apart from other celestial trees. Upon consuming its fruit, Adam's radiant form underwent a transformation, leaving him exposed and unclothed. Their physical structures, including circulatory systems, began to function, and their intellectual faculties sparked thought and contemplation. Overwhelmed, they sought to cover themselves, ingeniously using the leaves of Paradise to veil their modesty. This modest act represented a fusion of humility and timidity. Notably, Eve exhibited an instinctive and profound sense of modesty, a quality that would become deeply ingrained in the human lineage she bore.

[1] (Surah Taha, Verses: 120–123)

Eve's Maternity in Paradise

In light of these transformative experiences, Adam and Eve embraced their newfound responsibilities and a heightened sense of purpose. The desire for procreation took root, and in Paradise, Eve experienced pregnancy—a gentle and harmonious burden she carried with grace. However, Paradise, designed as a realm of perfection, was not meant for childbirth. Consequently, Eve's delivery took place only after their descent to Earth, marking a new chapter in humanity's journey.

A Tragic First Transgression

Curiously, the offspring of Adam and Eve, born in the sanctified abode of Paradise, was tragically destined to commit the first transgression on Earth. This son's actions culminated in fratricide, a grim and sorrowful stain on the annals of human history. This grievous event echoes the prophetic foreshadowing of the angels, who questioned Allah about the creation of Adam as a successor on Earth. Their words seemed to foretell such outcomes:

"أَتَجۡعَلُ فِيهَا مَن يُفۡسِدُ فِيهَا وَيَسۡفِكُ ٱلدِّمَآءَ "

"Will You place therein one who will cause corruption and shed blood?"[1]

The Descent from Paradise

Scholars have debated the exact location where Adam and Eve descended to Earth. Some assert that they landed in the land of India, while others believe the Levant, specifically the holy land, was their place of arrival. Another perspective places their descent in Mecca, near the site of the Kaaba.

The manner of their descent, however, is a manifestation of Allah's unparalleled power and omnipotence. It is not for rationalistic discourse but rather for submission and faith in the prodigious capabilities of Allah. This transition from heaven to earth can be likened to other miraculous events, such as the ascension of Jesus (peace be upon him) to heaven or Prophet Muhammad's (peace be upon him) Night Journey (Isra) and Ascension to the Heavens (Mir'aj).

[1] (Surah Al-Baqarah, Verse: 30)

To elaborate further, Adam and Eve's descent to Earth symbolizes Allah's will and power. Likewise, Jesus ascended from Earth to heaven, mirroring Prophet Muhammad's ascent to the heavenly realm and his eventual return to Earth. These events complete a cycle of divine miracles that align with the cycle of creation itself. Adam's creation, without a father or mother, was followed by Eve's creation from Adam. Similarly, Jesus was brought into existence without a father, while the rest of humanity originates from the union of a father and mother.

Miracles and Submission

In every instance, the angels of the Most Merciful remain devoted to executing Allah's commands, whether it involves ascending or descending. As Allah, exalted be He, affirms:

"وَٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٌ "

"And Allah has power over all things."[1]

This matter transcends logical reasoning; it is rooted in submission and faith. It is my belief that Adam and Eve resided in one of these holy places after their descent, whether in Mecca or Jerusalem.

The Strength and Stature of Adam and Eve

Given the challenges of living on Earth among predatory animals such as lions, tigers, and elephants, it is plausible that Adam and Eve possessed formidable physiques. Their bodies were likely characterized by enormous size and vigor, enabling them to adapt and maintain dominance over the creatures of their environment. Some traditions even suggest that Adam stood as tall as fifty meters—a stature befitting his role in shaping human history and his ability to thrive in the earthly domain.[2]

Sons of Eve

Eve gave birth on Earth twenty times, each time delivering twins—one male and one female. The first set of twins included her eldest son, Cain, and his

[1] (Surah Surah Aal-E-Imran, Verse: 189)

[2] Bukhari, Volume-Hadith from Al -The height of Adam was sixty cubits." 4 Page ,160 Iman edition-Shu'ab al ,

twin sister, Iqala. The second set comprised Abel and his twin sister, Buda. Notably, Iqala was described as being more beautiful than Buda.

Allah inspired Adam, after his children had matured, with guidance regarding marriage. He instructed that each son could marry the twin sister of his brother but was prohibited from marrying his own twin sister. Thus, Adam commanded Abel to marry Iqala. However, Cain objected because he was dissatisfied with the arrangement; he desired to marry his twin sister, Iqala, rather than Buda.

To resolve the conflict, Adam[iii] directed both Cain and Abel to offer a sacrifice to Allah. The one whose sacrifice was accepted would marry Iqala. Cain, being a farmer, offered some of the fruits of his labor, while Abel provided the best of his livestock. Despite Cain believing his sacrifice to be sufficient, Allah accepted Abel's offering instead.

Regarding this event, Allah states in the Quran:

"وَٱتۡلُ عَلَيۡهِمۡ نَبَأَ ٱبۡنَيۡ ءَادَمَ بِٱلۡحَقِّۘ إِذۡ قَرَّبَا قُرۡبَانٗا فَتُقُبِّلَ مِنۡ أَحَدِهِمَا وَلَمۡ يُتَقَبَّلۡ مِنَ ٱلۡأٓخَرِ "

"And recite to them the story of Adam's two sons in truth, when they both offered a sacrifice [to Allah], and it was accepted from one of them but was not accepted from the other."[1]

The First Murder

Upon learning that his sacrifice was rejected, Cain grew envious and said to Abel, "I will kill you." In response, Abel, in submission to Allah, replied:

"إِنَّمَا يَتَقَبَّلُ ٱللَّهُ مِنَ ٱلۡمُتَّقِينَ ٢٧ لَئِنۢ بَسَطتَ إِلَيَّ يَدَكَ لِتَقۡتُلَنِي مَآ أَنَا۠ بِبَاسِطٖ يَدِيَ إِلَيۡكَ لِأَقۡتُلَكَۖ إِنِّيٓ أَخَافُ ٱللَّهَ رَبَّ ٱلۡعَٰلَمِينَ ٢٨ إِنِّيٓ أُرِيدُ أَن تَبُوٓأَ بِإِثۡمِي وَإِثۡمِكَ فَتَكُونَ مِنۡ أَصۡحَٰبِ ٱلنَّارِۚ وَذَٰلِكَ جَزَٰٓؤُاْ ٱلظَّٰلِمِينَ "

"Indeed, Allah only accepts from the righteous. If you should raise your hand against me to kill me—I shall not raise my hand against you to kill you. Indeed, I fear Allah, Lord of the worlds. Indeed, I want to let you bear your sin against me along with your other sins, then you will be among those destined to the Fire. And that is the recompense of wrongdoers."[2]

[1] (Surah Al-Ma'idah, Verse: 27)
[2] (Surah Al-Ma'idah, Verses: 27–29)

Consumed by his envy, Cain's soul prompted him to murder his brother. He carried out the crime, killing Abel and thereby committing the first murder in human history. Cain was overcome with regret and became one of the losers.

Allah, in His mercy, sent a crow to demonstrate how Cain should bury his brother's body:

"فَبَعَثَ ٱللَّهُ غُرَابًا يَبۡحَثُ فِي ٱلۡأَرۡضِ لِيُرِيَهُۥ كَيۡفَ يُوَٰرِي سَوۡءَةَ أَخِيهِۚ قَالَ يَٰوَيۡلَتَىٰٓ أَعَجَزۡتُ أَنۡ أَكُونَ مِثۡلَ هَٰذَا ٱلۡغُرَابِ فَأُوَٰرِيَ سَوۡءَةَ أَخِيۖ فَأَصۡبَحَ مِنَ ٱلنَّٰدِمِينَ"

"Then Allah sent a crow searching in the ground to show him how to hide the disgrace of his brother. He said, 'O woe to me! Have I failed to be like this crow and hide the body of my brother?' And he became of the regretful."[1]

Satan's Wicked Deeds

Satan cunningly achieved his first evil act against the sons of Adam by whispering malicious ideas into Cain's heart. It began with instigating Cain's refusal to accept the marriage of his brother Abel to his twin sister, Iqala. Satan's manipulations focused on Iqala's beauty, occupying Cain's thoughts with jealousy and selfish desire. This rejection laid the foundation for the ultimate act of evil—Cain's murder of Abel.

Consequently, Satan tempted Cain further, leading him to commit the first murder in human history on Earth. Abel's righteous soul ascended to Heaven, grieving before Allah for the unjust betrayal of a brother. As the first martyr, Abel was welcomed into Paradise, whereas Cain's soul became the first to enter Hell due to the heinous crime he committed. The motive behind this grave act was the desire for a woman, marking the tragedy as a bitter stain in human history.

Adam and Eve's Grief

The murder of Abel brought immense sorrow to Adam and Eve, as they experienced the pain of losing their child for the first time. Eve's grief was particularly profound, as she realized she would never see her son again. This introduced Adam and Eve to the concept of death and its heart-

[1] (Surah Al-Ma'idah, Verse: 31)

wrenching impact on parental love and attachment. The loss left Eve unable to bear the sight of Cain, whose hands were stained with the blood of his righteous brother.

Distressed by this tragic crime, Eve pleaded with Adam to separate Cain and his twin sister, Iqala, from their presence. In response, Adam expelled them, and they journeyed to the south, settling in the land of Yemen. There, Cain and Iqala lived and had many offspring, starting a new lineage away from their parents.

The Legacy of Adam's Lineage

The remaining children of Adam stayed with him, living in obedience to Allah's commands. They married according to divine guidance and gave birth to numerous offspring during Adam's lifetime. These descendants eventually dispersed across the Earth, establishing various civilizations that laid the foundation for human history. Through their lives, humanity began fulfilling its purpose, despite the lingering shadow of Cain's act of envy and disobedience.

Contemplations

This thoughtful series of contemplations invites deep reflection on the role of humanity, angels, and the divine decree of Allah in shaping creation.

1. **Life in Paradise:** If Adam Had Not Eaten from the Forbidden Tree

Had Adam and Eve refrained from eating from the forbidden tree, as Allah willed, their lives would have mirrored the nature of angels—free from hardship, toil, and the burdens of earthly existence. In Paradise, they would have remained honored servants of Allah, worshipping their Creator in a state of perpetual harmony and tranquility. This life would have resembled the eternal serenity promised in the Hereafter, devoid of suffering, as Allah's divine wisdom had originally placed them in a perfect abode.

However, their decision to eat from the tree unfolded as part of Allah's preordained plan. Through this act, humanity was introduced to the earthly realm, designed for trials and learning, enabling the growth of faith, repentance, and perseverance in worship. In essence, the transition to Earth served a purpose integral to Allah's plan for mankind's spiritual journey and eventual return to Him.

2. What If Angels Were Appointed as Earthly Successors?

The angels, as described in the Quran, are luminous beings created solely for obedience and worship. They are infallible, free from sin, and entirely devoted to fulfilling Allah's commands, as illustrated in the verse:

"لَّا يَعْصُونَ ٱللَّهَ مَآ أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ"

"They never disobey Allah in what Allah orders them but do what they are commanded."[1]

If Allah had appointed the angels as successors on Earth, life would have been fundamentally different. Their lack of physical needs such as eating, drinking, and sleeping, along with their luminous and immortal nature, would have negated the conflicts and struggles that arise from human desires. There would have been no need for prophets or messengers, as angels inherently glorify Allah unceasingly:

"يُسَبِّحُونَ ٱلَّيْلَ وَٱلنَّهَارَ لَا يَفْتُرُونَ"

"They glorify [Him] day and night, never wavering." [2]

Without material needs, there would be no competition, no attachment to power, and no exploitation of Earth's resources. Mountains, rivers, animals, and plants would remain undisturbed, untouched by human innovation or industrialization. The Earth would remain a pristine, natural creation, subject solely to the divine law of life and death. The angels' existence would revolve exclusively around worship, with recognition of Allah drawn entirely from contemplation of His creation and Kingdom.

The Wisdom Behind Humanity as Successors

The appointment of humanity, despite the angels' initial question:

"أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ ٱلدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ"

[1] (Surah At-Tahrim: Verse 6)
[2] (Surah Al-Anbiya, Verse: 20)

"Do You place within it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?"[1]

...reflects Allah's profound wisdom. Humanity's appointment as successors allowed for moral agency and choice. Through trials, humans have the opportunity to achieve righteousness, repent from sin, and recognize Allah's mercy. Unlike the angels, who are innately obedient, humans can attain closeness to Allah by striving for piety and overcoming their flaws.

What If Angels Were Appointed as Successors on Earth?

If Allah had chosen the angels as successors on Earth instead of humanity, the nature of life and existence on this planet would have been fundamentally different. The Quran describes angels as beings who are luminous, immortal, and infallible in their obedience to Allah. They do not eat, drink, or sleep, and they are neither male nor female. Instead, they are a single kind of creation, dedicated solely to fulfilling Allah's commands, as referenced in the verse:

"جَاعِلِ ٱلْمَلَٰٓئِكَةِ رُسُلًا أُوْلِيٓ أَجْنِحَةٍ مَّثْنَىٰ وَثُلَٰثَ وَرُبَٰعَ"

"[All] praise is [due] to Allah, Creator of the heavens and the earth, [who] made the angels messengers having wings, two, three, or four."[2]

Angels: A Different Existence

1. Infallibility and Obedience

Unlike humans, angels are inherently obedient and cannot sin. The Quran affirms this when it says:

"لَّا يَعْصُونَ ٱللَّهَ مَآ أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ"

"They never disobey Allah in what Allah orders them but do what they are commanded."[3]

[1] (Surah Al-Baqarah, Verse: 30)
[2] (Surah Fatir, Verse: 1)
[3] (Surah At-Tahrim, Verse: 6)

As a result, there would be no need for prophets or messengers to guide them, for they exist in constant submission to Allah's will.

2. Absence of Material Needs and Competition

Being luminous, angels do not require material sustenance such as food, water, or shelter. This eliminates any possibility of conflict, competition, or the pursuit of power and possession, unlike human nature. They are entirely free from earthly desires.

3. Unending Worship

Angels glorify Allah perpetually, without wavering, as described in:

"يُسَبِّحُونَ ٱلَّيْلَ وَٱلنَّهَارَ لَا يَفْتُرُونَ"

"They glorify [Him] day and night, never wavering."[1]

Their sole purpose would be worship and drawing closer to Allah, seeking His mercy and appeasement without distraction.

The Earth Without Humanity

In a world where angels were successors, the Earth's bounties—its animals, plants, rivers, and mountains—would remain untouched. Without the need for sustenance, exploration, or industrialization, the exploitation of Earth's resources would cease entirely. The Earth would remain in its natural state, subject only to the divine law of life and death.

There would also be no progression in science, reasoning, or human ingenuity, as angels do not possess the drive for exploration or innovation. Recognition of Allah would come solely from observing His creation and marveling at the divine power that brought the universe into existence. The Earth would essentially serve as a reflection of Allah's majesty, devoid of human endeavor.

[1] (Surah Al-Anbiya, Verse: 20)

The Divine Wisdom Behind Humanity's Appointment

Despite their infallibility and devotion, Allah did not appoint the angels as successors. Instead, humanity was chosen, despite the angels' question:

"أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ ٱلدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ"

"Do You place within it one who will cause corruption therein and shed blood, while we declare Your praise and sanctify You?"[1]

This decision reflects Allah's profound wisdom. Angels strive only in worshiping Allah, drawing near to His mercy and hoping for His appeasement. They have no need for this world and the earth's bounties such as animals, plants, mountains, rivers, and seas in anything. Thus, the exploitation of the animals, plants, and inanimate objects on the earth will be disrupted. The earth would remain as it is, a natural place subject to the law of life and death without any reasoning or thinking that guides to science and progress. Recognizing Allah would have been solely by looking into his kingdom and concludes that this universe has a Creator who brought it into existence and worthy of worship and reverence.

[1] (Surah Al-Baqarah, Verse: 30)

Messenger Noah

Noah's Wife

The name of Noah's wife is not known, as she is simply referred to in the Qur'an and Torah as Noah's wife. To discuss her story, we must delve into details of Noah's life, shedding light on the society he lived in and the critical incidents during his time.

Noah's People

Noah was the tenth-generation descendant of Adam, and his birth occurred 126 years after Adam's death. Despite the proximity of Noah's era to that of Adam, idolatry, immorality, and polytheism characterized Noah's people. Allah describes their corrupt nature in the Qur'an:

"قَوْمَ نُوحٍ مِّن قَبْلُۖ إِنَّهُمْ كَانُواْ قَوْمًا فَٰسِقِينَ"

"The people of Noah before indeed they were a people defiantly disobedient."[1]

And also:

"إِنَّهُمْ كَانُواْ قَوْمَ سَوْءٍ فَأَغْرَقْنَٰهُمْ أَجْمَعِينَ"

"Indeed, they were a people defiantly disobedient, so We drowned them all."[2]

The Betrayal of Noah's Wife

It is deeply unfortunate that Noah's wife shared the hypocrisy and unbelief of Noah's people. Her position as Noah's wife did not shield her from the severe punishment of Allah; instead, her torment was doubled, making Hell her final abode and misery her fate.

Allah explains:

"ضَرَبَ ٱللَّهُ مَثَلًا لِّلَّذِينَ كَفَرُواْ ٱمْرَأَتَ نُوحٍ وَٱمْرَأَتَ لُوطٍۖ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَٰلِحَيْنِ فَخَانَتَاهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ ٱللَّهِ شَيْـًٔا وَقِيلَ ٱدْخُلَا ٱلنَّارَ مَعَ ٱلدَّٰخِلِينَ "

[1] (Surah Adh-Dhariyat, Verse: 46)

[2] (Surah Al-Anbiya, Verse: 77)

"Allah presents an example of those who disbelieved: the wife of Noah and the wife of Lut. They were under two of Our righteous servants but betrayed them, so those prophets did not avail them from Allah at all, and it was said, 'Enter the Fire with those who enter."[1]

Some commentators have exceeded limits in accusing Noah's wife of adultery, interpreting the betrayal mentioned in the Qur'an. They linked her betrayal to the incident involving Noah's son, Canaan, who refused to join his father in the ark during the flood.

The Qur'an recounts:

"وَنَادَىٰ نُوحٌ ٱبۡنَهُۥ وَكَانَ فِي مَعۡزِلٖ يَٰبُنَيَّ ٱرۡكَب مَّعَنَا وَلَا تَكُن مَّعَ ٱلۡكَٰفِرِينَ"

"Noah called to his son who was apart [from them], 'O my son, come aboard with us and be not with the disbelievers."[2]

Despite Noah's plea, his son refused and said:

" سَـَٔاوِيٓ إِلَىٰ جَبَلٖ يَعۡصِمُنِي مِنَ ٱلۡمَآءِۚ قَالَ لَا عَاصِمَ ٱلۡيَوۡمَ مِنۡ أَمۡرِ ٱللَّهِ إِلَّا مَن رَّحِمَ"

"I will take refuge on a mountain to protect me from the water." [Noah] said, 'There is no protector today from the decree of Allah, except for whom He gives mercy.[3]"

The waves separated them, and Canaan drowned. Noah prayed to Allah, seeking mercy for his son, but Allah responded:

"قَالَ يَٰنُوحُ إِنَّهُۥ لَيۡسَ مِنۡ أَهۡلِكَۖ إِنَّهُۥ عَمَلٌ غَيۡرُ صَٰلِحٖ"

"O Noah, indeed he is not of your family; indeed, he is [one whose] work was other than righteous."[4]

Some commentators have concluded that Canaan's mother, possibly Noah's wife, might have influenced his disbelief. However, such connections are speculative and unsubstantiated.

---

[1] (Surah At-Tahrim, Verse: 10)
[2] (Surah Hud, Verse: 42)
[3] (Surah Hud, Verse: 43)
[4] (Surah Hud, Verse: 46)

Innocence of Adultery

These views must be dismissed out of respect for the sanctity of prophecy. It is unimaginable that a prophet's wife would commit adultery. Her betrayal lies in accusing Noah of insanity and refusing to believe his divine message.

The Qur'an clarifies this accusation:

"كَذَّبَتۡ قَبۡلَهُمۡ قَوۡمُ نُوحٖ فَكَذَّبُواْ عَبۡدَنَا وَقَالُواْ مَجۡنُونٞ وَٱزۡدُجِرَ"

"Before them, the people of Noah denied [the truth] and rejected Our servant, calling [him] insane. And he was intimidated."[1]

Also:

"إِنۡ هُوَ إِلَّا رَجُلُۢ بِهِۦ جِنَّةٞ فَتَرَبَّصُواْ بِهِۦ حَتَّىٰ حِينٖ"

"He is nothing but a man possessed with madness, so bear with him for a while."[2]

Noah's wife's betrayal was not an act of fornication but disbelief and rebellion against her husband's prophetic mission.

God's Punishment for Noah's People

The punishment for the people of Noah was the flood that drowned all the disbelievers. None escaped except those who believed in Noah and boarded the ark with him, as Allah commanded:

" قُلۡنَا ٱحۡمِلۡ فِيهَا مِن كُلّٖ زَوۡجَيۡنِ ٱثۡنَيۡنِ وَأَهۡلَكَ إِلَّا مَن سَبَقَ عَلَيۡهِ ٱلۡقَوۡلُ وَمَنۡ ءَامَنَۚ وَمَآ ءَامَنَ مَعَهُۥٓ إِلَّا قَلِيلٞ "

"We said [to Noah], 'Take into the Ark a pair from every species along with your family, except those against whom the decree [to drown] has already been passed, and [include] whoever has believed.' But none believed with him except for a few."[3]

[1] (Surah Al-Qamar, Verse: 9)
[2] (Surah Al-Mu'minun, Verse: 25)
[3] (Surah Hud, Verse: 40)

This suggests that Noah's wife might have perished with her people during the flood, or perhaps she had passed away prior to this event. According to the Torah, those aboard the ark included Noah's wife, his three sons—Shem, Ham, and Japheth—and their wives. Additionally, pairs of all animals, birds, and reptiles were brought aboard, while thousands of disbelievers suffered an agonizing death by drowning, punished for their prolonged oppression and rejection of Allah's message.

Allah says:

"فَكَذَّبُوهُ فَأَنجَيْنَٰهُ وَٱلَّذِينَ مَعَهُۥ فِى ٱلْفُلْكِ"

"But they rejected him, so We saved him and those with him in the Ark."[1]

After the flood, the earth was inhabited only by believers, purified of disbelievers. Allah blessed Noah's descendants, from whom arose prophets and righteous individuals, fulfilling His promise:

"وَجَعَلْنَا ذُرِّيَّتَهُۥ هُمُ ٱلْبَاقِينَ"

"And We made his descendants those who remained."[2]

And also:

" قِيلَ يَٰنُوحُ ٱهْبِطْ بِسَلَٰمٍ مِّنَّا وَبَرَكَٰتٍ عَلَيْكَ وَعَلَىٰٓ أُمَمٍ مِّمَّن مَّعَكَ ۚ وَأُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ يَمَسُّهُم مِّنَّا عَذَابٌ أَلِيم "

"It was said, 'O Noah! Disembark with Our peace and blessings on you and some of the descendants of those with you. As for the others, We will allow them [a brief] enjoyment, then they will be touched with a painful punishment from Us." [3]

The Supernatural Phenomenon of Noah's Ark

The Ark of Noah is a supernatural phenomenon. It remained afloat for nearly a year amidst tumultuous waves and strong winds, enduring conditions that would destroy modern ships powered by massive mechanical engines or

[1](Surah Al-A'raf, Verse: 64)
[2] (Surah As-Saffat, Verse: 77)
[3] (Surah Hud, Verse: 48)

atomic energy. Even today's technologically advanced ships are at risk of sinking during storms, tidal currents, or prolonged voyages without resupply or fuel.

By Allah's divine protection, Noah's Ark accomplished its mission, surviving the flood and resting safely when Allah willed the flood to end:

" قِيلَ يَٰٓأَرۡضُ ٱبۡلَعِي مَآءَكِ وَيَٰسَمَآءُ أَقۡلِعِي وَغِيضَ ٱلۡمَآءُ وَقُضِيَ ٱلۡأَمۡرُ وَٱسۡتَوَتۡ عَلَى ٱلۡجُودِيِّ "

"It was said, 'O earth, swallow your water, and O sky, withhold [your rain].' And the water subsided, the matter was accomplished, and the Ark came to rest on [Mount] Judiyy."[1]

Mount Judiyy, located in northern Iraq, became the final resting place of the Ark. Noah was commanded:

" قِيلَ يَٰنُوحُ ٱهۡبِطۡ بِسَلَٰمٖ مِّنَّا وَبَرَكَٰتٍ عَلَيۡكَ وَعَلَىٰٓ أُمَمٖ مِّمَّن مَّعَكَ "

"It was said, 'O Noah, disembark in peace from Us and blessings upon you and upon nations [descending] from those with you."[2]

For this reason, Noah is often referred to as the "second Adam," as the earth was repopulated by him, his offspring, and his faithful followers.

The Flood: Global or Regional?

Scholars debate whether the flood was universal or restricted to Noah's region, which included the Arabian Peninsula, Iraq, and the Levant. If it was global, the Ark would need to be unimaginably large to house all species of animals, birds, reptiles, and plants. The logistical challenges of feeding and housing these creatures, as well as sustaining the humans aboard, would have been overwhelming. Additionally, the depth of the floodwaters, as described in the Torah, would have required water levels to exceed 500 meters above the mountains—raising questions about the source of such vast quantities of water.

Alternatively, if the flood was localized, targeting only Noah's disbelieving people, this resolves many of these challenges. The Ark would have needed

[1] (Surah Hud, Verse: 44)
[2] (Surah Hud, Verse: 48)

only local animals, while creatures outside the affected region remained unharmed. The size of the Ark becomes reasonable, and the floodwaters required would have been limited to the specific area. Allah describes the event:

" فَفَتَحۡنَآ أَبۡوَٰبَ ٱلسَّمَآءِ بِمَآءٖ مُّنۡهَمِرٖ ١١ وَفَجَّرۡنَا ٱلۡأَرۡضَ عُيُونٗا فَٱلۡتَقَى ٱلۡمَآءُ عَلَىٰٓ أَمۡرٖ قَدۡ قُدِرَ "

"So We opened the gates of the sky with pouring rain and caused the earth to gush forth with springs, so the waters met for a fate already set."[1]

Altitudes and Geological Changes

It is possible that geological shifts, such as a rise in the ocean floor or subsidence in nearby land, caused ocean waters to flood Noah's region abruptly. The combination of heavy rains, groundwater eruption, and surging ocean waves could have produced the great flood. This may have also contributed to the formation of the Mediterranean or Red Sea during that time.

Noah's Longevity

Allah says:

"وَلَقَدۡ أَرۡسَلۡنَا نُوحًا إِلَىٰ قَوۡمِهِۦ فَلَبِثَ فِيهِمۡ أَلۡفَ سَنَةٍ إِلَّا خَمۡسِينَ عَامٗا"

"And We certainly sent Noah to his people, and he remained among them a thousand years minus fifty years."[2]

According to commentators, Noah began preaching at fifty, living a total of 1,000 years. The Torah records his lifespan as 930 years, with 600 years before the flood and 350 afterward. Despite his long mission, only a few believed in him. Compared to other prophets like Jesus, who preached for three years, or Muhammad (peace be upon him), who preached for twenty-three years, Noah's following was small, emphasizing the challenges of his time.

[1] (Surah Al-Qamar, Verses: 11–12)
[2] (Surah Al-Ankabut, Verse: 14)

Prophet Saleh and the People of Thamud

The people of Thamud were the tribe of Prophet Saleh. They lived between the regions of Hijaz and the Levant and numbered around twenty thousand people. Their land was known for its fertile plains, abundant agriculture, and prosperous pastures. Allah describes their establishment and blessings in the Qur'an:

"وَٱذۡكُرُوٓاْ إِذۡ جَعَلَكُمۡ خُلَفَآءَ مِنۢ بَعۡدِ عَادٖ وَبَوَّأَكُمۡ فِي ٱلۡأَرۡضِ تَتَّخِذُونَ مِن سُهُولِهَا قُصُورٗا وَتَنۡحِتُونَ ٱلۡجِبَالَ بُيُوتٗاۖ فَٱذۡكُرُوٓاْ ءَالَآءَ ٱللَّهِ وَلَا تَعۡثَوۡاْ فِي ٱلۡأَرۡضِ مُفۡسِدِينَ "

"And remember when He made you successors after the 'Ad people and settled you in the land, building for yourselves palaces from its plains and carving homes in the mountains. So remember the favors of Allah, and do not go about spreading corruption in the land."[1]

The tribe of Thamud was blessed with prosperity following the destruction of the tribe of 'Ad, who preceded them. The people of 'Ad had rejected their Prophet Hud, and as a result, Allah sent upon them a fierce, violent wind that utterly annihilated them due to their disbelief and transgression.

The Message of Prophet Saleh

The people of Thamud, like many before them, strayed from the path of truth. They indulged in idol worship and polytheism, turning away from the monotheistic teachings of their forefathers. In His mercy, Allah sent a prophet from among them—Prophet Saleh—to guide them back to the worship of Allah, the One, the Subduer.

Allah recounts this in the Qur'an:

"وَإِلَىٰ ثَمُودَ أَخَاهُمۡ صَٰلِحٗاۚ قَالَ يَٰقَوۡمِ ٱعۡبُدُواْ ٱللَّهَ مَا لَكُم مِّنۡ إِلَٰهٍ غَيۡرُهُۥۖ هُوَ أَنشَأَكُم مِّنَ ٱلۡأَرۡضِ وَٱسۡتَعۡمَرَكُمۡ فِيهَا فَٱسۡتَغۡفِرُوهُ ثُمَّ تُوبُوٓاْ إِلَيۡهِۚ إِنَّ رَبِّي قَرِيبٞ مُّجِيبٞ "

"And to Thamud [We sent] their brother Saleh. He said, 'O my people, worship Allah; you have no deity other than Him. He has produced you from

[1] (Surah Al-A'raf, Verse: 74)

the earth and settled you in it, so ask forgiveness of Him and then repent to Him. Indeed, my Lord is near and responsive. "[1]

Instead of embracing Saleh's message, the people of Thamud resisted, arguing:

" قَالُواْ يَٰصَٰلِحُ قَدۡ كُنتَ فِينَا مَرۡجُوّٗا قَبۡلَ هَٰذَآۖ أَتَنۡهَىٰنَآ أَن نَّعۡبُدَ مَا يَعۡبُدُ ءَابَآؤُنَا وَإِنَّنَا لَفِي شَكّٖ مِّمَّا تَدۡعُونَآ إِلَيۡهِ مُرِيبٖ "

"They argued, 'O Saleh, you were among us a figure of promise before this. Do you forbid us to worship what our fathers worshipped? And indeed we are, about that to which you invite us, in disquieting doubt. "[2]

Their rejection of Saleh's message was driven by blind adherence to ancestral traditions and deep-seated doubts about monotheism. Despite his sincere call, they clung to their ways, setting the stage for their eventual downfall.

Allah's Blessings and the Call of Prophet Saleh

Despite the rejection of Prophet Saleh by the people of Thamud, he remained steadfast in his mission, calling them to Allah's guidance with unwavering perseverance. He reminded them of the abundant blessings that Allah had granted them and warned them of the consequences of their tyranny if they persisted in disbelief.

Saleh addressed them with sincerity, as recorded in the Qur'an:

"أَلَا تَتَّقُونَ ١٤٢ إِنِّي لَكُمۡ رَسُولٌ أَمِينٞ ١٤٣ فَٱتَّقُواْ ٱللَّهَ وَأَطِيعُونِ ١٤٤ وَمَآ أَسۡـَٔلُكُمۡ عَلَيۡهِ مِنۡ أَجۡرٍۖ إِنۡ أَجۡرِيَ إِلَّا عَلَىٰ رَبِّ ٱلۡعَٰلَمِينَ ١٤٥ أَتُتۡرَكُونَ فِي مَا هَٰهُنَآ ءَامِنِينَ ١٤٦ فِي جَنَّٰتٖ وَعُيُونٖ ١٤٧ وَزُرُوعٖ وَنَخۡلٖ طَلۡعُهَا هَضِيمٞ ١٤٨ وَتَنۡحِتُونَ مِنَ ٱلۡجِبَالِ بُيُوتٗا فَٰرِهِينَ ١٤٩ فَٱتَّقُواْ ٱللَّهَ وَأَطِيعُونِ ١٥٠ وَلَا تُطِيعُوٓاْ أَمۡرَ ٱلۡمُسۡرِفِينَ ١٥١ ٱلَّذِينَ يُفۡسِدُونَ فِي ٱلۡأَرۡضِ وَلَا يُصۡلِحُونَ"

"When their brother Saleh said to them, 'Will you not fear [Allah]? Indeed, I am to you a trustworthy messenger. So fear Allah and obey me. And I do not ask you for any reward for this [message]. My reward is only from the Lord of all worlds. Do you think you will be [forever] left secure in what you have here: amid gardens and springs, and ˹various˺ crops, and palm trees [loaded]

[1] (Surah Hud, Verse: 61)
[2] (Surah Hud, Verse: 62)

with tender fruit; to carve homes in the mountains with great skill? So fear Allah, and obey me. And do not follow the command of the transgressors, who spread corruption throughout the land, never setting things right."[1]

Saleh's plea emphasizes the contrast between their worldly security and the impermanence of their existence. He warns them that their comforts—gardens, rivers, and wealth—should not make them blind to the truth. His message carries a strong call to obedience and recognition of Allah's sovereignty, urging them to abandon corruption and heed divine guidance.

The Believers and Disbelievers of Thamud

The Believers: Many from the people of Thamud responded to Prophet Saleh's call, sincerely declaring their faith and following him with honesty. Among his followers were the poor, the weak, and the young, along with their wives, who also embraced his message. However, those who rejected Allah's guidance remained separate from their believing spouses, unwilling to submit to the truth.

The disbelievers: other people, particularly the noblemen and elite of Thamud, refused to heed Saleh's call out of arrogance and envy. Their sense of superiority prevented them from following a man from a modest background, one whom they viewed as beneath their rank. They feared that accepting Saleh's message would threaten their power and status in society. Among their leaders was **Du'ab bin Amr**, a noble figure of Thamud and the head of his tribe.

Allah describes their rejection in the Qur'an:

" كَذَّبَتۡ ثَمُودُ بِٱلنُّذُرِ ٢٣ فَقَالُوٓاْ أَبَشَرٗا مِّنَّا وَٰحِدٗا نَّتَّبِعُهُۥٓ إِنَّآ إِذٗا لَّفِي ضَلَٰلٖ وَسُعُرٍ ٢٤ أَءُلۡقِيَ ٱلذِّكۡرُ عَلَيۡهِ مِنۢ بَيۡنِنَا بَلۡ هُوَ كَذَّابٌ أَشِرٞ "

"Thamud denied the warning, arguing, 'How can we follow one [average] human being from among us? We would then truly be misguided and insane. Has the revelation been sent down [only] to him out of [all of] us? In fact, he is a boastful liar."[2]

[1] (Surah Ash-Shu'ara, Verses: 142–152)
[2] (Surah Al-Qamar, Verses: 23–25)

In an attempt to deter those who had embraced Saleh's message, the disbelievers tried persuading the believers to return to the religion of their ancestors—idol worship. Allah narrates their exchange:

" قَالَ ٱلۡمَلَأُ ٱلَّذِينَ ٱسۡتَكۡبَرُواْ مِن قَوۡمِهِۦ لِلَّذِينَ ٱسۡتُضۡعِفُواْ لِمَنۡ ءَامَنَ مِنۡهُمۡ أَتَعۡلَمُونَ أَنَّ صَٰلِحٗا مُّرۡسَلٞ مِّن رَّبِّهِۦۚ قَالُوٓاْ إِنَّا بِمَآ أُرۡسِلَ بِهِۦ مُؤۡمِنُونَ ٧٥ قَالَ ٱلَّذِينَ ٱسۡتَكۡبَرُوٓاْ إِنَّا بِٱلَّذِيٓ ءَامَنتُم بِهِۦ كَٰفِرُونَ "

"The eminent ones who disbelieved among his people said to those who believed, 'Do you [actually] know that Saleh is sent from his Lord?' They replied, 'Indeed we, in that with which he was sent, are believers.' But those who were arrogant said, 'Indeed we, in that which you have believed, are disbelievers. "[1]

The Deliberation of the Disbelievers

After failing to persuade the believers to renounce their faith and return to idolatry, **Du'ab bin Amr**, the noble leader of Thamud, gathered the tribe's elite at his palace. Their discussions centered on how to suppress Saleh and his growing number of followers. Saleh's teachings had begun to influence even Du'ab's household—two of his betrothed daughters abandoned polytheism to follow the prophet, as did some of his close relatives, separating from their wives who remained in disbelief.

Following deliberations, the nobles devised a plan to humiliate Saleh publicly. They agreed to demand from him a miracle that he would be unable to perform, exposing him as a false prophet in front of his followers.

The Miracle

Du'ab bin Amr summoned both the disbelievers and believers to a grand assembly. Allah describes their arrogance:

"كَذَّبَتۡ ثَمُودُ بِطَغۡوَىٰهَآ ١١ إِذِ ٱنۢبَعَثَ أَشۡقَىٰهَا"

"Thamud rejected [the truth] out of arrogance, when the most wretched of them was roused [to kill the she-camel]."[2]

[1] (Surah Al-A'raf, Verses: 75–76)
[2] (Surah Ash-Shams, Verses: 11–12)

With the intent to embarrass Saleh, Du'ab bin Amr demanded that he bring forth a miracle proving his prophethood. The specific challenge was to produce a she-camel from a solid rock, fully formed, enormous, and pregnant—an impossible feat by human standards.

Their skepticism was evident in their mockery:

" قَالُوٓاْ إِنَّمَآ أَنتَ مِنَ ٱلۡمُسَحَّرِينَ ١٥٣ مَآ أَنتَ إِلَّا بَشَرٞ مِّثۡلُنَا فَأۡتِ بِـَٔايَةٍ إِن كُنتَ مِنَ ٱلصَّٰدِقِينَ"

"They said, 'You are simply bewitched! You are only a human being like us, so bring forth a sign if what you are saying is the truth."[1]

Saleh, astonished by their unreasonable demand, turned to Allah in supplication. He warned them:

" قَالَ يَٰقَوۡمِ لِمَ تَسۡتَعۡجِلُونَ بِٱلسَّيِّئَةِ قَبۡلَ ٱلۡحَسَنَةِۖ لَوۡلَا تَسۡتَغۡفِرُونَ ٱللَّهَ لَعَلَّكُمۡ تُرۡحَمُونَ ٤٦ قَالُواْ ٱطَّيَّرۡنَا بِكَ وَبِمَن مَّعَكَۚ قَالَ طَٰٓئِرُكُمۡ عِندَ ٱللَّهِۖ بَلۡ أَنتُمۡ قَوۡمٞ تُفۡتَنُونَ"

"O my people! Why do you [seek to] hasten the torment rather than grace? If only you sought Allah's forgiveness so you may be shown mercy!' They replied, 'You and your followers are a bad omen for us.' He responded, 'Your omens are destined by Allah. In fact, you are [only] a people being tested."[2]

The She-Camel Appears

As the crowd looked on, their challenge seemed impossible—but Saleh remained steadfast in his faith. In that critical moment, Allah revealed His power, demonstrating that He is capable of all things. Suddenly, the surface of the rock miraculously split apart, creating a massive fissure. Before their eyes, the she-camel emerged, fully formed, enormous, and exactly as they had specified.

The people were terrified, fleeing in fear of its size and presence. Some feared that it would attack them, while others were stunned by the reality of Saleh's miracle.

[1] (Surah Al-Shu'ara, Verses: 153–154)
[2] (Surah An-Naml, Verses: 46–47)

Meanwhile, Saleh, recognizing this divine sign, approached the she-camel with calmness. Amid the great rejoicing of his followers, he addressed the people:

" هَٰذِهِۦ نَاقَةُ ٱللَّهِ لَكُمۡ ءَايَةٗۖ فَذَرُوهَا تَأۡكُلۡ فِيٓ أَرۡضِ ٱللَّهِۖ وَلَا تَمَسُّوهَا بِسُوٓءٖ فَيَأۡخُذَكُمۡ عَذَابٌ أَلِيمٞ "

"O my people, this is the she-camel of Allah—a sign for you. So let her graze upon Allah's earth and do not touch her with harm, lest a painful punishment should seize you."[1]

The She-Camel as a Trial for Thamud

Allah revealed to Prophet Saleh:

"إِنَّا مُرۡسِلُواْ ٱلنَّاقَةِ فِتۡنَةٗ لَّهُمۡ فَٱرۡتَقِبۡهُمۡ وَٱصۡطَبِرۡ ٢٧ وَنَبِّئۡهُمۡ أَنَّ ٱلۡمَآءَ قِسۡمَةُۢ بَيۡنَهُمۡۖ كُلُّ شِرۡبٖ مُّحۡتَضَرٞ"

"Indeed, We are sending the she-camel as a test for them, so watch them and be patient. And tell them that the [drinking] water must be divided between them [and her], each taking a turn to drink."[2]

Thus, Saleh informed his people:

"هَٰذِهِۦ نَاقَةٞ لَّهَا شِرۡبٞ وَلَكُمۡ شِرۡبُ يَوۡمٖ مَّعۡلُومٖ"

"This is a she-camel. It has a turn for drinking, and you have a turn for drinking on an appointed day."[3]

While the disbelievers remained steadfast in their idolatry, they complied with Saleh's command concerning the miraculous she-camel, largely out of fear. Despite their reluctance, they observed the divine arrangement, watching as the she-camel drank from their well every other day.

The She-Camel's Miraculous Virtues

The she-camel gave birth to a young calf, and together they grazed in the tribe's pastures, untouched by anyone. The camel's presence unsettled the tribe's livestock, causing them to flee whenever she approached their grazing

[1] (Surah Hud, Verse: 64)
[2] (Surah Al-Qamar, Verses: 27–28)
[3] (Surah Ash-Shu'ara, Verse: 155)

areas. Additionally, on her designated drinking days, she would consume the entire well's supply, leaving no water for the tribe's livestock. However, in an extraordinary act of divine providence, she produced enormous quantities of milk, enough to quench the thirst of the entire tribe.

While the believers rejoiced, the disbelievers simmered in silent frustration. Each day, more people abandoned idolatry and embraced Saleh's call, strengthening his followers. The growing faith among the tribe enraged the disbelievers, leaving them powerless to act against Saleh—until circumstances shifted.

The Plot Against the She-Camel

As time passed, tensions escalated among the disbelievers. Two women from the tribe—a prominent elder and a woman known for her beauty—devised a sinister plot. They conspired to kill the miraculous she-camel, aiming to rid their people of the terror and anxiety caused by its presence. This decision would mark the beginning of their downfall.

The Conspiracy Against Saleh's She-Camel

The miraculous she-camel had become a major source of distress for the disbelievers of Thamud. Its presence disrupted their livestock, monopolized the water supply, and symbolized their growing defeat in the face of Saleh's truth. The tribe's division deepened, as described by Allah:

" لَقَدۡ أَرۡسَلۡنَآ إِلَىٰ ثَمُودَ أَخَاهُمۡ صَٰلِحًا أَنِ ٱعۡبُدُواْ ٱللَّهَ فَإِذَا هُمۡ فَرِيقَانِ يَخۡتَصِمُونَ"

"We had certainly sent to Thamud their brother Saleh, proclaiming, 'Worship Allah,' but they suddenly split into two opposing groups."[1]

The Role of Onaizah, Bint Ghannam Bin Majlaz

One of the key figures behind the conspiracy was Onaizah, bint Ghannam bin Majlaz, the wife of Du'ab bin Amr, the tribe's leader. She was an elderly woman consumed by resentment toward Saleh. Her hatred stemmed from the separation of her daughters from their fiancés, who had joined Saleh's

[1] (Surah An-Naml, Verse: 45)

followers. She also despised the disruption caused by the she-camel, which had destabilized her husband's leadership and divided the tribe.

Determined to rid Thamud of Saleh's influence, Onaizah sought out Qadar bin Salif bin Jaza', a notorious thug known for his violent and immoral nature. She promised him wealth and the honor of marrying one of her daughters if he agreed to kill the she-camel. Eager to elevate his status, Qadar accepted her offer without hesitation.

The Role of Sedfah, Bint Al-Muhya Bin Zuhair

Another conspirator was Sedfah, bint Al-Muhya bin Zuhair, a wealthy and noble woman. Her husband had abandoned her after embracing Saleh's faith, leaving her humiliated and furious. Seeking revenge, she turned to her cousin, Musada' bin Sahrij bin Al-Muhya, a man who had previously desired to marry her but had been rejected due to his wicked behavior.

Fueled by malice, Sedfah reversed her earlier stance and offered herself to Musada' in marriage—on the condition that he kill Saleh's she-camel. Musada' eagerly accepted her offer, committing himself to the treacherous act.

The Formation of the Conspirators

Realizing that they needed additional support to execute their plan, Qadar and Musada' gathered more men from the disbelieving faction. Eventually, they formed a group of nine conspirators, each willing to carry out the heinous crime. Allah mentions their presence in the Qur'an:

" كَانَ فِي ٱلۡمَدِينَةِ تِسۡعَةُ رَهۡطٖ يُفۡسِدُونَ فِي ٱلۡأَرۡضِ وَلَا يُصۡلِحُونَ"

"There was in the city a group of nine persons who were causing corruption in the land and would not amend."[1]

With their sinister plan in place, the conspirators moved swiftly, determined to end the she-camel's life and suppress Saleh's influence once and for all.

[1] (Surah An-Naml, Verse: 48)

The Killing of the She-Camel

The nine wicked men lay in ambush as the she-camel finished grazing before sunset. Musada' fired the first arrow, striking her leg and immobilizing her, while Qadar followed swiftly, pulling his sword and aiming for her throat. The majestic creature collapsed, and the conspirators ruthlessly stabbed and slaughtered her.

As the she-camel was killed, she let out a loud, heart-wrenching screech that echoed across the land, striking terror into the hearts of the entire tribe. Everyone recognized that something disastrous had occurred, prompting a frantic rush toward the source of the chilling cry—Saleh let me leading the way. Meanwhile, her young calf, witnessing the slaughter of its mother, fled in desperation. It ran with unprecedented speed toward the fissure from which the she-camel had emerged, and as soon as it entered, the rock miraculously sealed shut.

Saleh's Sorrow and Warning

The loss of the she-camel devastated Saleh. Not only was she his divine miracle, a testament to his prophethood, but she also symbolized prosperity and blessings for his people. The believers mourned her deeply, and they buried her within the same rock from which she had emerged.

Allah confirms the significance of this sign:

"وءَاتَيۡنَا ثَمُودَ ٱلنَّاقَةَ مُبۡصِرَةٗ فَظَلَمُواْ بِهَاۚ وَمَا نُرۡسِلُ بِٱلۡأٓيَٰتِ إِلَّا تَخۡوِيفٗا"

"And We gave to Thamud the she-camel as a visible sign, but they wrongfully rejected it. We only send the signs as a warning."[1]

Despite being forewarned that the she-camel was a divine trial, the disbelievers committed their heinous act with blatant disregard for Allah's command. Saleh, recognizing the severity of their crime, warned them of impending punishment:

"تَمَتَّعُواْ فِي دَارِكُمۡ ثَلَٰثَةَ أَيَّامٖۖ ذَٰلِكَ وَعۡدٌ غَيۡرُ مَكۡذُوبٖ"

[1] (Surah Al-Isra, Verse: 59)

"You have [only] three [more] days to enjoy life in your homes—this is an unfailing promise!"[1]

The Growing Fear of Punishment

Saleh's warning instilled fear among the disbelievers. They anticipated Allah's wrath, recalling the fate of the people of 'Aad, who were annihilated for their defiance. Some members of Thamud turned against Onaizah and Sedfah, the two women who had orchestrated the conspiracy. In desperation, they nearly killed them, believing that removing the instigators might spare them divine punishment.

The Qur'an vividly captures their regret:

"فَعَقَرُوهَا فَأَصْبَحُواْ نَٰدِمِينَ"

"So they killed her, and then they became regretful."[2]

Yet, the nine murderers remained defiant and arrogant. They scoffed at Saleh's warning and brazenly mocked him:

" فَعَقَرُواْ ٱلنَّاقَةَ وَعَتَوْاْ عَنْ أَمْرِ رَبِّهِمْ وَقَالُواْ يَٰصَٰلِحُ ٱئْتِنَا بِمَا تَعِدُنَآ إِن كُنتَ مِنَ ٱلْمُرْسَلِينَ"

"Then they killed the she-camel—defying their Lord's command, and challenged Saleh, 'Bring us what you threaten us with, if you are [truly] one of the messengers."[3]

Their arrogance sealed their fate, and the punishment they so boldly challenged was imminent.

The Torment of Thamud

Following Prophet Saleh's warning of impending divine punishment, Allah commanded him to lead his followers—about six hundred believers—away from the tribe, ensuring they would not be afflicted by the torment that was about to descend. Saleh turned away from his people with sorrow, saying:

[1] (Surah Hud, Verse: 65)
[2] (Surah Ash-Shu'ara, Verse: 157)
[3] (Surah Al-A'raf, Verse: 77)

" فَتَوَلَّىٰ عَنۡهُمۡ وَقَالَ يَٰقَوۡمِ لَقَدۡ أَبۡلَغۡتُكُمۡ رِسَالَةَ رَبِّي وَنَصَحۡتُ لَكُمۡ وَلَٰكِن لَّا تُحِبُّونَ ٱلنَّٰصِحِينَ"

"So he turned away from them and said, 'O my people, I had certainly conveyed to you the message of my Lord and advised you, but you do not like advisors."[1]

Once Saleh and the believers had departed, Allah's command was fulfilled:

"فَلَمَّا جَآءَ أَمۡرُنَا نَجَّيۡنَا صَٰلِحٗا وَٱلَّذِينَ ءَامَنُواْ مَعَهُۥ بِرَحۡمَةٖ مِّنَّا وَمِنۡ خِزۡيِ يَوۡمِئِذٍۚ إِنَّ رَبَّكَ هُوَ ٱلۡقَوِيُّ ٱلۡعَزِيزُ ٦٦ وَأَخَذَ ٱلَّذِينَ ظَلَمُواْ ٱلصَّيۡحَةُ فَأَصۡبَحُواْ فِي دِيَٰرِهِمۡ جَٰثِمِينَ "

"So when Our command came, We saved Saleh and those who believed with him, by mercy from Us, and [saved them] from the disgrace of that day. Indeed, it is your Lord who is the Powerful, the Exalted in Might. And the [mighty] blast overtook the wrongdoers, so they fell lifeless in their homes."[2]
The once thriving homes of Thamud stood in ruins, a testament to the consequences of their defiance:

"فَتِلۡكَ بُيُوتُهُمۡ خَاوِيَةَۢ بِمَا ظَلَمُوٓاْۗ إِنَّ فِي ذَٰلِكَ لَأٓيَةٗ لِّقَوۡمٖ يَعۡلَمُونَ"

"So their homes are there, [but completely] ruined because of their wrongdoing. Surely in this is a lesson for people of knowledge."[3]

The Wrath of Allah

The people of Thamud, despite their physical strength, wealth, and fortified homes, could not escape Allah's punishment. Their arrogance and defiance led to their utter destruction:

" فَأَخَذَتۡهُمُ ٱلصَّٰعِقَةُ وَهُمۡ يَنظُرُونَ ٤٤ فَمَا ٱسۡتَطَٰعُواْ مِن قِيَامٖ وَمَا كَانُواْ مُنتَصِرِينَ "

"So they were overtaken by a [mighty] blast while they were looking on. They could not arise nor could they defend themselves."[4]

As the disbelievers disobeyed Allah's command and killed the she-camel, their fate was sealed. His torment descended upon them in the form of an immense, devastating calamity—wiping them from existence.

This tragic end serves as a powerful reminder of Allah's justice and the consequences of rebellion against His divine will.

[1] (Surah Al-A'raf, Verse: 79)
[2] (Surah Hud, Verses: 66–67)
[3] (Surah Al-Naml, Verse: 52)
[4] (Surah Adh-Dhariyat, Verses: 44–45)

Prophet Ibrahim (Abraham): The Father of Prophets

Introduction

Prophet Ibrahim, revered as the father of the prophets, was the tenth-generation descendant of Prophet Noah, born from the lineage of Sam. He entered the world 1,080 years after the great flood= and approximately 2,600 years before the prophetic migration which places his birth around four thousand years ago

His birthplace is believed to be Aram—also known as Ayur—situated at the confluence of the Tigris and Euphrates rivers in Iraq. Later, he moved with his father to Babylon, where he spent much of his early years.

Prophet Ibrahim was an illuminating figure for humanity, as his descendants carried the mantle of prophecy and divine guidance. The last in this noble lineage was Prophet Muhammad, descended from Prophet Ismail, the son of Ibrahim.

Ibrahim's Legacy in the Quran

Allah honors Prophet Ibrahim by mentioning the many prophets who emerged from his lineage:

"وَوَهَبْنَا لَهُۥٓ إِسْحَٰقَ وَيَعْقُوبَ ۚ كُلًّا هَدَيْنَا ۚ وَنُوحًا هَدَيْنَا مِن قَبْلُ ۖ وَمِن ذُرِّيَّتِهِۦ دَاوُۥدَ وَسُلَيْمَٰنَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ وَهَٰرُونَ ۚ وَكَذَٰلِكَ نَجْزِي ٱلْمُحْسِنِينَ ٨٤ وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ ۖ كُلٌّ مِّنَ ٱلصَّٰلِحِينَ ٨٥ وَإِسْمَٰعِيلَ وَٱلْيَسَعَ وَيُونُسَ وَلُوطًا ۚ وَكُلًّا فَضَّلْنَا عَلَى ٱلْعَٰلَمِينَ ٨٦ وَمِنْ ءَابَآئِهِمْ وَذُرِّيَّٰتِهِمْ وَإِخْوَٰنِهِمْ ۖ وَٱجْتَبَيْنَٰهُمْ وَهَدَيْنَٰهُمْ إِلَىٰ صِرَٰطٍ مُّسْتَقِيمٍ"

"And We granted him Isaac and Jacob, and We guided each of them. And We guided Noah before; and among his descendants, David, Solomon, Job, Joseph, Moses, and Aaron. Thus do We reward the doers of good. And Zakariah, John, Jesus, and Elias—all were of the righteous. And Ishmael, Elisha, Jonah, and Lot—all [of them] We preferred over the worlds. And [We favored] some of their forefathers, their descendants, and their brothers. We chose them and guided them to the Straight Path."[1]

[1] (Surah Al-An‘am, Verses: 84–87)

Ibrahim’s Lifespan and Final Resting Place

Prophet Ibrahim lived for 175 years. While he spent his youth in Babylon, he later migrated to neighboring lands, including Palestine, where he was ultimately buried in Hebron. He had thirteen sons, the eldest being Prophet Ismail, the forefather of Prophet Muhammad.

Ibrahim’s Mother: Buna Bint Crinane Krti

Ibrahim’s mother, known as Buna bint Crinane Krti, is also believed to have been named Imtali or Ambla. She married Azar, Ibrahim’s father, as a young woman filled with vitality and beauty. According to cultural traditions, newlyweds often sought guidance from fortune-tellers and magicians regarding their future and offspring.

The practice of magic in Babylon is referenced in the Quran:

" وَلَٰكِنَّ ٱلشَّيَٰطِينَ كَفَرُواْ يُعَلِّمُونَ ٱلنَّاسَ ٱلسِّحۡرَ وَمَآ أُنزِلَ عَلَى ٱلۡمَلَكَيۡنِ بِبَابِلَ هَٰرُوتَ وَمَٰرُوتَ "

"But the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Harut and Marut."[1]

The Foretelling of Ibrahim's Destiny

When Azar and Buna sought guidance from a magician regarding their future, they were confronted with an ominous revelation. The fortune-teller spoke of prolonged infertility, followed by the birth of children in old age—an unusual pattern that would continue through their descendants. But what truly shocked them was his vision of their eldest son’s fate. He predicted that:

- Their son would rise to great dominion.
- Fire would engulf him, but the Holy One would save him.
- The gods would flee before his face, and idols would crumble.
- His voice would resonate among the people, proclaiming the worship of one true God and calling to Islam.

[1] (Surah Al-Baqarah, Verse: 102)

Upon hearing this, Buna collapsed in terror. However, as the fortune-teller concluded his prophecy, relief and joy spread across her face—an indication of the divine destiny awaiting her son.

The Birth of Prophet Ibrahim

When Azar reached the age of 70, his wife, Buna, conceived and gave birth to a son. She named him Abram (Ibrahim) after experiencing a dream in which someone instructed her to give him that name. The joy of Ibrahim's parents was indescribable—he was cherished, nurtured with love, and raised under the warmth of deep familial affection.

Despite her happiness, Buna could never forget the fire that had been foretold. She often prayed earnestly to the idols, pleading that her son would be spared from that trial.

Following Ibrahim's birth, Buna bore two more sons: Nahor and Haran. The three boys brought immense happiness to their household. Ibrahim, alongside his cousins Sarah and Malaka, spent his early years playing and learning. He was the most intelligent among his siblings and assisted his father, Azar, in crafting idols made from wood and stone. Yet, deep within him, disdain for the lifeless statues grew.

Ibrahim's Early Doubts About Idol Worship

From childhood, Ibrahim harbored an unshakable conviction against idolatry. He witnessed firsthand how idols were merely pieces of wood or stone, shaped by human hands, lying scattered across their home. He would often hide the heads of the statues, treating them as playthings with his siblings. To him, idols held no sanctity—they were nothing more than earthly objects, undeserving of reverence.

His mother, Buna, remained cautious about her actions, striving not to commit any disobedience or sin. She frequently implored Azar to keep their eldest son away from rituals involving burnt offerings to idols.

Ibrahim's Enlightenment at Twelve

When Ibrahim reached twelve years old, Allah granted him deep insight and filled his heart with faith:

"وَلَقَدْ ءَاتَيْنَآ إِبْرَٰهِيمَ رُشْدَهُۥ مِن قَبْلُ وَكُنَّا بِهِۦ عَٰلِمِينَ"

"And indeed, We had granted Ibrahim sound judgment early on, for We knew him well [to be worthy of it]."[1]

Unlike other messengers who received prophecy in adulthood, Ibrahim was granted divine wisdom at a young age, supported by strong reasoning and logic:

"وَتِلْكَ حُجَّتُنَآ ءَاتَيْنَٰهَآ إِبْرَٰهِيمَ عَلَىٰ قَوْمِهِۦ"

"And that was Our [conclusive] argument which We gave Ibrahim against his people."[2]

Ibrahim's Call Begins: Confronting His Own Family

Ibrahim first sought to guide his parents and close family, hoping they would stand by him in faith before he extended his message to others. He began with his father Azar, addressing him with wisdom and affection:

"إِذْ قَالَ لِأَبِيهِ يَٰٓأَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنكَ شَيْـًٔا ٤٢ يَٰٓأَبَتِ إِنِّي قَدْ جَآءَنِي مِنَ ٱلْعِلْمِ مَا لَمْ يَأْتِكَ فَٱتَّبِعْنِيٓ أَهْدِكَ صِرَٰطًا سَوِيًّا"

"[Remember] when he said to his father, 'O dear father! Why do you worship what can neither hear nor see, nor benefit you at all? O dear father! I have certainly received some knowledge which you have not received, so follow me and I will guide you to the Straight Path."[3]

He urged his father to abandon idol worship, warning him:

"يَٰٓأَبَتِ لَا تَعْبُدِ ٱلشَّيْطَٰنَ ۖ إِنَّ ٱلشَّيْطَٰنَ كَانَ لِلرَّحْمَٰنِ عَصِيًّا"

"O dear father! Do not worship Satan. Surely Satan is ever rebellious against the Most Compassionate."[4]

[1] (Surah Al-Anbiya, Verse: 51)
[2] (Surah Al-An'am, Verse: 83)
[3] (Surah Maryam, Verses: 42–43)
[4] (Surah Maryam, Verse: 44)

But Azar, enraged by his son's words, threatened him:

"قَالَ أَرَاغِبٌ أَنتَ عَنْ ءَالِهَتِي يَـٰٓإِبْرَٰهِيمُ لَئِن لَّمْ تَنتَهِ لَأَرْجُمَنَّكَ وَٱهْجُرْنِي مَلِيًّا"

"He threatened, 'How dare you reject my idols, O Ibrahim! If you do not desist, I will certainly stone you [to death]. So be gone from me for a long time!" [1]

Despite his father's rejection, Ibrahim remained patient:

"قَالَ سَلَٰمٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّيٓ إِنَّهُۥ كَانَ بِي حَفِيًّا"

"Ibrahim responded, 'Peace be upon you! I will pray to my Lord for your forgiveness. He has truly been Most Gracious to me."[2]

With a heavy heart, he distanced himself from his people and their idols, committing himself solely to Allah:

"وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ مِن دُونِ ٱللَّهِ وَأَدْعُواْ رَبِّي عَسَىٰٓ أَلَّآ أَكُونَ بِدُعَآءِ رَبِّي شَقِيًّا "

"As I distance myself from [all of] you and from whatever you invoke besides Allah, I will [continue to] call upon my Lord [alone], trusting that I will never be disappointed in invoking my Lord."[3]

The Beginning of His Public Mission

This powerful exchange with his father marked the beginning of Ibrahim's journey—a journey that would lead him to confront the rulers of Babylon, challenge the worship of celestial bodies, defy King Nimrod, and build the Kaaba in Makkah.

Ibrahim's Confrontation with the Priests

At eighty-five years old, Azar, father of Ibrahim, remained obstinate in his idol worship. His lifelong devotion to crafting and selling idols clouded his judgment, making him unwilling to heed his son's call to monotheism. His status had elevated further—he was honored by King Nimrod, appointed as

[1] (Surah Maryam, Verse: 46)
[2] (Surah Maryam, Verse: 47)
[3] (Surah Maryam, Verse: 48)

chief engineer of the grand temple of Babylon, overseeing the restoration of statues and idols. This prestigious role was akin to the position of high priest, making his rejection of Ibrahim's message even more rigid.

On the evening following Ibrahim's confrontation with his father, the chief priests of Babylon planned to visit Azar's home to congratulate him on his new religious position. This timing likely intensified Azar's resistance to his son, as he sought to maintain his prestige among his peers.

Buna's Comforting Words and Ibrahim's Determination

Ibrahim's mother, Buna, gently comforted him after Azar's harsh dismissal. She confided in her son, saying she secretly believed in his words, recognizing the emptiness of the idols. She lamented:

"These stones and wood that fill our house—dogs urinate on them, and I burn some for cooking. How can they be gods?"

She urged Ibrahim to forgive his father's reaction, reminding him of the important gathering that evening. Ibrahim saw an opportunity in this assembly—he resolved to confront Babylon's religious elite and challenge their false beliefs.

The Gathering at Azar's Home

That evening, Babylon's priests and high-ranking clergy, along with many townspeople, gathered at Azar's house for the celebration. Festivities began—food was served, drinks were poured, and tributes to their gods echoed through the halls. They praised Nimrod, glorified idols, and rejoiced in their traditions.

Then, in the midst of their revelry, Ibrahim boldly entered the gathering. His youthful determination startled the crowd. He stood among Babylon's elite, undeterred, and challenged them:

"إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِۦ مَا هَٰذِهِ ٱلتَّمَاثِيلُ ٱلَّتِيٓ أَنتُمْ لَهَا عَٰكِفُونَ ٥٢ قَالُواْ وَجَدْنَآ ءَابَآءَنَا لَهَا عَٰبِدِينَ ٥٣ قَالَ لَقَدْ كُنتُمْ أَنتُمْ وَءَابَآؤُكُمْ فِي ضَلَٰلٍ مُّبِينٍ "

"When he said to his father and his people, ‘What are these statues to which you are devoted?’ They said, ‘We found our fathers worshippers of them.’ He said, ‘Certainly, you and your forefathers have been clearly astray."[1]

The priests scoffed at Ibrahim’s words, dismissing him as a boy speaking nonsense:

" قَالُوٓاْ أَجِئۡتَنَا بِٱلۡحَقِّ أَمۡ أَنتَ مِنَ ٱللَّٰعِبِينَ ٥٥ قَالَ بَل رَّبُّكُمۡ رَبُّ ٱلسَّمَٰوَٰتِ وَٱلۡأَرۡضِ ٱلَّذِي فَطَرَهُنَّ وَأَنَا۠ عَلَىٰ ذَٰلِكُم مِّنَ ٱلشَّٰهِدِينَ "

"They said, ‘Have you come to us with the truth, or are you one of those who jest?’ He said, ‘Nay, your Lord is the Lord of the heavens and the earth, who created them [both], and I am one of those who bear witness to that."[2]

Ibrahim’s Unwavering Challenge

The high priests, elders, and nobles of Babylon were stunned. Ibrahim, merely a young man, dared to oppose centuries of idol worship. They dismissed him with arrogance:

"You are a mere youth! Will you guide us in our worship? We follow the path of our ancestors and shall do so forever."

But Ibrahim persisted, questioning them further:

"قَالَ هَلۡ يَسۡمَعُونَكُمۡ إِذۡ تَدۡعُونَ ٧٢ أَوۡ يَنفَعُونَكُمۡ أَوۡ يَضُرُّونَ"

"He said, ‘Do they hear you when you call, or do they benefit you, or do they harm?"[3]

The priests faltered, unable to answer. Their only response:

"We worship them because our forefathers did."

When they asked Ibrahim who he worshiped, he declared:

[1] (Surah Al-Anbiya, Verses: 52–54)
[2] (Surah Al-Anbiya, Verses: 55–56)
[3] (Surah Ash-Shu’ara, Verses: 72–73)

"ٱلَّذِي خَلَقَنِي فَهُوَ يَهۡدِينِ ٧٨ وَٱلَّذِي هُوَ يُطۡعِمُنِي وَيَسۡقِينِ ٧٩ وَإِذَا مَرِضۡتُ فَهُوَ يَشۡفِينِ ٨٠ وَٱلَّذِي يُمِيتُنِي ثُمَّ يُحۡيِينِ ٨١ وَٱلَّذِيٓ أَطۡمَعُ أَن يَغۡفِرَ لِي خَطِيٓـَٔتِي يَوۡمَ ٱلدِّينِ "

"[He] who created me, and He [alone] guides me. And [He is] the one Who provides me with food and drink. And He [alone] heals me when I am sick. And He [is the One Who] will cause me to die, and then bring me back to life. And He is [the One] Who, I hope, will forgive my flaws on Judgment Day."[1]

The Silent Shock of Babylon's Elite

Ibrahim's powerful words resonated deeply. The priests and elders, despite their prestige and status, found themselves speechless before his undeniable logic. No one had ever dared to challenge them like this. They had no argument—all they could cling to was tradition, blindly following their forefathers.

Ibrahim's Influence and His Mother's Faith

As the people and priests left Azar's house, their minds were consumed with the bold arguments of Ibrahim. His words, if allowed to spread, threatened their authority, challenged their traditions, and undermined their religious positions. The weight of his reasoning unsettled them, and they departed deeply disturbed.

Meanwhile, Buna, Ibrahim's mother, embraced her son, overcome with pride and admiration. She could not hide her happiness, nor her newfound faith in the One True God. She declared to him:

"O Ibrahim, I believe in your Lord. I reject these false idols, and the prophecy foretold decades ago has come true through you. The fortune-teller spoke of my eldest son—the gods would flee from his face, the idols would crumble, and his voice would call the people to the religion of Allah and Islam."

Ibrahim, humbled by his mother's words, praised Allah:

"Praise be to Allah, who has guided us to this path. We ask Him to help us in carrying this message."

[1] (Surah Ash-Shu'ara, Verses: 78–82)

Yet, one wish remained in his heart—that his father, Azar, would also believe in Allah's oneness. He lamented:

"If only my father believed, so that people would not reproach me and say: 'Would your father believe in your call first?"

Buna's Effort to Convince Azar

Determined to persuade Azar, Buna approached her husband with gentleness. She spoke to him tirelessly about Ibrahim's call to worship the Creator of the heavens and the earth and renounce idol worship. Azar, hesitant but moved by his wife's persistence, made a promise:

"O my son, I promise you that I will embrace your new religion. But I cannot declare it publicly now, for my position in the temple brings us great rewards."

Despite his reserved acceptance, Azar's attachment to his status prevented him from openly proclaiming his faith.

Ibrahim's Prayer for Guidance and His Father's Forgiveness

Recognizing the barrier in his father's heart, Ibrahim turned to Allah, seeking divine support in his mission:

"هَبۡ لِي حُكۡمٗا وَأَلۡحِقۡنِي بِٱلصَّٰلِحِينَ ٨٣ ٱجۡعَل لِّي لِسَانَ صِدۡقٖ فِي ٱلۡأٓخِرِينَ ٨٤ وَٱجۡعَلۡنِي مِن وَرَثَةِ جَنَّةِ ٱلنَّعِيمِ ٨٥ وَٱغۡفِرۡ لِأَبِيٓ إِنَّهُۥ كَانَ مِنَ ٱلضَّآلِّينَ ٨٦ وَلَا تُخۡزِنِي يَوۡمَ يُبۡعَثُونَ ٨٧ يَوۡمَ لَا يَنفَعُ مَالٞ وَلَا بَنُونَ ٨٨ إِلَّا مَنۡ أَتَى ٱللَّهَ بِقَلۡبٖ سَلِيمٖ "

"My Lord! Grant me wisdom and join me with the righteous. Bless me with honorable mention among later generations. Make me one of those awarded the Garden of Bliss. Forgive my father, for he is certainly one of the misguided. And do not disgrace me on the Day all will be resurrected—the Day when neither wealth nor children will be of any benefit. Only those who come before Allah with a pure heart [will be saved]."[1]

His father acknowledged Ibrahim's sincerity:
"You are a righteous son of your father."
To this, Ibrahim responded:

[1] (Surah Ash-Shu'ara, Verses: 83–89)

"لَأَسْتَغْفِرَنَّ لَكَ وَمَآ أَمْلِكُ لَكَ مِنَ ٱللَّهِ مِن شَيْءٍ"

"I will surely seek forgiveness for you from Allah, [but] I cannot protect you from Allah at all."[1]

The Beginning of a Greater Mission

This encounter revealed Azar's hesitation—his fear of losing prestige restrained him, but the seed of belief was planted. Meanwhile, Ibrahim remained steadfast, prepared to take his mission beyond his family and challenge the idols of Babylon directly.

Ibrahim's Public Challenge to Idol Worship

Having secured the faith of his family and close relatives, Ibrahim was emboldened to spread his divine message openly. With growing support from young men and subordinates, his teachings began to gain traction. His mother, Buna, played a pivotal role in defending him—her unwavering belief not only strengthened his resolve but also shielded him from malicious attacks by opponents.

Recognizing the need for a significant event to shake the faith of idol worshipers, Allah inspired Ibrahim to stage a powerful demonstration. The Spring Festival provided the perfect opportunity.

The Custom of the Spring Festival

The people of Babylon observed an annual tradition where, on the morning of the Spring Festival, they would gather at the grand temple, present food offerings before their idols, depart to the gardens and fields, celebrating throughout the day, and return in the evening to retrieve their offerings, believing the gods had blessed the food.

On that day, Ibrahim joined the procession to the temple, but as the crowds left to begin their celebrations, he feigned illness:

"فَقَالَ إِنِّي سَقِيمٌ ٨٩ فَتَوَلَّوْاْ عَنْهُ مُدْبِرِينَ"

[1] (Surah Al-Mumtahanah, Verse: 4)

"So he said, ‘Indeed, I am really sick.’ So they turned away from him, departing."[1]

Once the people departed, Ibrahim returned to the temple and declared his intentions:

"وَتَٱللَّهِ لَأَكِيدَنَّ أَصۡنَٰمَكُم بَعۡدَ أَن تُوَلُّواْ مُدۡبِرِينَ"

"By Allah, I will surely plot against your idols after you have turned your backs and gone away."[2]

Ibrahim Destroys the Idols

Inside the silent temple, Ibrahim mocked the lifeless idols, asking:

"فَرَاغَ إِلَىٰٓ ءَالِهَتِهِمۡ فَقَالَ أَلَا تَأۡكُلُونَ ٩١ مَا لَكُمۡ لَا تَنطِقُونَ"

"Then he [stealthily] advanced towards their gods, and said [mockingly], ‘Will you not eat [your offerings]? What is wrong with you that you cannot speak?" [3]

With firm conviction, Ibrahim smashed the idols one by one—except the largest idol, in which he embedded an axe:

"فَرَاغَ عَلَيۡهِمۡ ضَرۡبَۢا بِٱلۡيَمِينِ"

"Then he swiftly turned on them, striking [them] with his right hand."[4]

"فَجَعَلَهُمۡ جُذَٰذًا إِلَّا كَبِيرٗا لَّهُمۡ لَعَلَّهُمۡ إِلَيۡهِ يَرۡجِعُونَ"

"So he smashed them into pieces, except the biggest of them, so they might turn to it [for answers]."[5]

[1] (Surah As-Saffat, Verses: 89–90)
[2] (Surah Al-Anbiya, Verse: 57)
[3] (Surah As-Saffat, Verses: 91–92)
[4] (Surah As-Saffat, Verse: 93)
[5] (Surah Al-Anbiya, Verse: 58)

The People's Shock and Ibrahim's Trial

When the Babylonians returned to the temple that evening, expecting to retrieve their blessed offerings, they were horrified to find their gods shattered into pieces—except for the largest idol, which held an axe in its neck.

Furious, they exclaimed:

"قَالُواْ مَن فَعَلَ هَٰذَا بِـَٔالِهَتِنَآ إِنَّهُۥ لَمِنَ ٱلظَّٰلِمِينَ"

"They said, 'Who has done this to our gods? Indeed, he is of the wrongdoers."[1]

Recalling Ibrahim's earlier challenges, they identified him as the suspect:

"قَالُواْ سَمِعۡنَا فَتٗى يَذۡكُرُهُمۡ يُقَالُ لَهُۥٓ إِبۡرَٰهِيمُ"

"They said, 'We heard a young man mentioning them; he is called Ibrahim."[2]

Determines to humiliate Ibrahim, they summoned him publicly for trial:

"قَالُواْ فَأۡتُواْ بِهِۦ عَلَىٰٓ أَعۡيُنِ ٱلنَّاسِ لَعَلَّهُمۡ يَشۡهَدُونَ"

"They said, 'Then bring him before the eyes of the people, so that they may witness [his trial]."[3]

Ibrahim's Powerful Argument

Before the assembled crowd, the priests demanded:

"قَالُوٓاْ ءَأَنتَ فَعَلۡتَ هَٰذَا بِـَٔالِهَتِنَا يَٰٓإِبۡرَٰهِيمُ"

"They said, 'Have you done this to our gods, O Ibrahim?" [4]

Ibrahim responded with wisdom:

---

[1] (Surah Al-Anbiya, Verse: 59)
[2] (Surah Al-Anbiya, Verse: 60)
[3] (Surah Al-Anbiya, Verse: 61)
[4] (Surah Al-Anbiya, Verse: 62)

"قَالَ بَلۡ فَعَلَهُۥ كَبِيرُهُمۡ هَٰذَا فَسۡـَٔلُوهُمۡ إِن كَانُواْ يَنطِقُونَ"

"He said, 'Rather, this—the largest of them—did it, so ask them, if they should [be able to] speak.[1]

His brilliant reasoning embarrassed the priests, leaving them speechless. Forced to admit their gods' helplessness, they begrudgingly admitted:

"لَقَدۡ عَلِمۡتَ مَا هَٰٓؤُلَآءِ يَنطِقُونَ"

"You certainly know that these [idols] do not speak." [2]

Seizing the moment, Ibrahim delivered his final blow:

"قَالَ أَفَتَعۡبُدُونَ مِن دُونِ ٱللَّهِ مَا لَا يَنفَعُكُمۡ شَيۡـٔٗا وَلَا يَضُرُّكُمۡ"

"He said, 'Do you then worship, instead of Allah, what can neither benefit you nor harm you?" [3]

"أُفّٖ لَّكُمۡ وَلِمَا تَعۡبُدُونَ مِن دُونِ ٱللَّهِۖ أَفَلَا تَعۡقِلُونَ"

"Shame on you and whatever you worship instead of Allah! Do you not then understand?"[4]

The Sentence: Ibrahim to Be Burned Alive

Unable to defend their idols, the priests panicked. Fearful that Ibrahim's arguments would convert the people, they resorted to tyranny. In a desperate attempt to silence his message, they cried out:

"قَالُواْ حَرِّقُوهُ وَٱنصُرُوٓاْ ءَالِهَتَكُمۡ إِن كُنتُمۡ فَٰعِلِينَ"

[1] (Surah Al-Anbiya, Verse: 63)
[2] (Surah Al-Anbiya, Verse: 65)
[3] (Surah Al-Anbiya, Verse: 66)
[4] (Surah Al-Anbiya, Verse: 67)

"They said, ‘Burn him to avenge your gods, if you are to act." [1]

Ibrahim’s Imprisonment and His Mother’s Protest

As the unjust sentence was pronounced, Buna, Ibrahim’s mother, cried out in protest, her voice filled with anguish. Her closest family members joined her cries, rejecting the cruelty of the punishment. She pleaded with the priests to spare her son, emphasizing his young age and innocence.

She even offered to restore the idols, promising to repair or replace every broken statue, hoping to appease them. But her words fell on deaf ears. The priests were determined to silence Ibrahim’s message permanently, fearing that his growing influence would dismantle their power.

At their command, the king’s soldiers seized Ibrahim and imprisoned him, preparing for his execution by fire. As he was led away, he turned to his heartbroken mother, reassuring her:

"Do not be afraid and do not grieve, Allah is with us."

The Quran reflects the resilience of messengers in the face of adversity:

”حتى إذا استيأس الرسل وظنوا أنهم قد كذبوا جاءهم نصرنا فنجى من نشاء “

"Until when the messengers despaired and thought they were denied, there came to them Our victory, and whoever We willed was saved."[2]

The Grief of Ibrahim’s Family

No words could capture the depth of sorrow that gripped Ibrahim’s family—his father, mother, brothers, uncles, and loyal followers. Their wailing and cries echoed into the sky, their hearts heavy with despair.

They watched helplessly, waiting for Allan’s mercy upon the young messenger, Khalil Ullah, who had been sentenced to the blazing flakes by the merciless priests.

[1] (Surah Al-Anbiya, Verse: 68)
[2] (Surah Yusuf, Verse 110)

Days passed, and finally, Babylon's largest square was prepared for the execution. A massive fire was ignited, its flames rising fiercely, sparks scattering across great distances, its heat overwhelming the air.

Ibrahim Faces the Flames

When the moment arrived, Ibrahim stood calm and unwavering, his heart attached solely to Allah. He did not cast his gaze upon the jeering crowd, but instead fixed his eyes on the place where his family stood—his mother, father, brothers, cousins Sarah and Malaka, and his loyal companions.

His family was drowned in grief, their tears following, their screams piercing the air. His mother, overcome with pain, tore her clothes, slapped her cheeks, and covered her head with dust, cursing the idols, their worshipers, and the priests who had condemned her son to death.

Ibrahim Is Cast Into the Fire

The fire raged, its flames shimmering, preparing to consume its victim. Ibrahim was placed in a catapult, positioned for execution. As the mechanism was released, he was hurled into the heart of the inferno.

Meanwhile, the unbelievers erupted in celebration, cheering loudly, convinced that they had finally defeated their enemy. The priests rejoiced, applauding the triumph of their gods, believing that they had erased the threat posed by Ibrahim's call.

He was meant to be a warning, a symbol to anyone who dared question their idols.

As the final act of this brutal display unfolded, Buna, his mother, collapsed unconscious, overwhelmed by the sight of her son vanishing into the flames.

Ibrahim's Miraculous Rescue from the Fire

Suddenly, a powerful rumbling filled the sky, sending waves of terror through the hearts of the people. It was unlike any thunder they had ever heard before—deep and dreadful, as if it carried divine wrath. Their voices fell silent, their spirits overwhelmed by fear.

Then, a voice descended from the heavens:

"يٰنَارُ كُونِي بَرْدًا وَسَلٰمًا عَلَىٰٓ إِبْرٰهِيمَ"

"O fire, be cool and safe for Ibrahim."[1]

At that moment, the fire lost its power. The people stood frozen, anticipating a thunderbolt to strike them, much like the one that had destroyed the tribe of Thamud. Panic spread swiftly among the unbelievers, and many fled, never once turning back—except for the ungodly priests and King Nimrod's soldiers, who remained, clinging to their arrogance.

The Celebration of Ibrahim's Family

Meanwhile, Ibrahim's mother, Buna, and his family were overcome with joy. Their terror turned into triumph as they witnessed the unfolding miracle. They danced in elation and lifted their hands in prayer, pleading for Ibrahim's safety.

To their amazement, Ibrahim walked calmly in the heart of the fire, untouched by harm or sorrow, as though strolling through a garden. His family and followers rejoiced at the sight, marveling at the power of Allah.

His mother, unable to contain her emotions, called out to him, "My son, I want to come to you! Pray to your Lord so the fire does not burn me."

Ibrahim, unwavering in faith, replied, "Come, mother. The fire does not burn a believer, God willing."

Ibrahim Emerges Unharmed

As the flames gradually subsided, Ibrahim stepped forward, emerging intact. The fire had consumed nothing but the chains that bound him when he was thrown in. His body was untouched by even the faintest sign of burning.

His brothers and loyal followers rushed to him, lifted him onto their shoulders, and marched through the streets of Babylon, proclaiming the greatness of Allah, the one and only Creator of the heavens and the earth.

[1] (Surah Al-Anbiya, Verse 69)

The Humiliation of the Priests and Disbelievers

The priests, clergy, and the rest of the unbelievers stood in disgrace, consumed by confusion and fear. They had witnessed the miracle before their own eyes, yet their pride kept them from accepting the truth. Their idols had failed them, proving their worthlessness.

But rather than acknowledge their defeat, they sought to protect their positions and influence over the people. They refused to engage Ibrahim in any further discussion, choosing instead to continue their misguided worship in silent denial.

Thus, the power of Allah was revealed, and His mercy was bestowed upon the believers, while His wrath descended upon those who refused to accept the truth.

Ibrahim's Return Home and Celebration

Ibrahim returned home surrounded by the cheers of his parents, his brothers, Sarah, Malakah, and his loyal followers who had believed in him. Their voices rose in jubilation, celebrating his miraculous salvation from the fire. His mother, Buna, overwhelmed with gratitude, brought out sacrifices and distributed them to the poor, rejoicing that her son had been saved.

She was astonished by the fulfillment of the prophecy told to her decades ago by the fortuneteller—that her firstborn son would be thrown into the fire but rescued by the Holy God, and that the idols would flee from his presence and degenerate. In her awe, she turned to Ibrahim, reflecting on the words of the divination.

Ibrahim gently corrected her, saying, "O mother, astrologers have lied even if they speak the truth. Do not believe in what they say."

Then, he reminded her of Allah's promise:

"إِنَّ رَحْمَتَ ٱللَّهِ قَرِيبٌ مِّنَ ٱلْمُحْسِنِينَ"

"Indeed, the mercy of Allah is near to the doers of good."[1]

[1] (Surah Al-A'raf, Verse 56)

Sarah's Inquiry About the Miracle

Sarah, amazed at what had transpired, turned to Ibrahim and asked, "Was it Allah's mercy that prevented the fire from burning you?"

Ibrahim replied, "Sarah, have you not heard the word of the Lord saying:

"يٰنَارُ كُونِي بَرْدًا وَسَلٰمًا عَلَىٰٓ إِبْرٰهِيمَ"

"O fire, be coolness and safety upon Ibrahim."[1]

Sarah nodded, recalling the moment with awe. "Yes, I heard it coming from the heavens, and I fell to the ground because of the loudness of the sound."

Ibrahim smiled and said, "This is the mercy of Allah."

Sarah pondered further and asked, "So does mercy always come in the midst of thunder?"

Ibrahim gently clarified, "No, but what happened was a miracle granted only to me."

Ibrahim's Debate with King Nimrod

When King Nimrod learned of the events surrounding Ibrahim, he summoned him to his court. Ibrahim entered with calmness, confidence, and unwavering trust in his Lord. The king, intrigued by his defiance against idol worship, questioned him about the new religion he preached and the Lord he worshipped.

Ibrahim explained to the king the doctrine of monotheism's, the true religion of Islam, and his belief in resurrection and judgment. He declared that Allah is the Creator of everything in existence—the heavens, the earth, mountains, rivers, creatures, animals, and plants. He affirmed that every person would be held accountable for their deeds, whether good or evil, and would be rewarded in paradise or punished in hell in an eternal life after this worldly existence.

[1] (Surah Al-Anbiya, Verse 69)

The King's Argument About Life and Death

The king then asked, "Do people live again after death?"

Ibrahim replied, "Yes, Allah is powerful over all things," citing the words of the Almighty:

"أَلَمۡ تَرَ إِلَى ٱلَّذِي حَآجَّ إِبۡرَٰهِـۧمَ فِي رَبِّهِۦٓ أَنۡ ءَاتَىٰهُ ٱللَّهُ ٱلۡمُلۡكَ إِذۡ قَالَ إِبۡرَٰهِـۧمُ رَبِّيَ ٱلَّذِي يُحۡيِۦ وَيُمِيتُ قَالَ أَنَا۠ أُحۡيِۦ وَأُمِيتُۖ"

"Are you [O Prophet] not aware of the one who argued with Ibrahim about his Lord because Allah had granted him kingship? [Remember] when Ibrahim said, 'My Lord is the One Who has power to give life and cause death.' He argued, 'I too have the power to give life and cause death."[1]

Ibrahim then asked the king, "How can that be?"

The king arrogantly replied, "If two people are sentenced to death, then I have the right to pardon one of them and execute the other."

Ibrahim countered, "Allah is capable of reviving people after their death and raising them in the Hereafter to hold them accountable."

Ibrahim's Unanswerable Challenge

Although it was unusual for anyone to question the authority of a king who claimed divinity and was worshipped by many, Ibrahim fearlessly posed another challenge:

" قَالَ إِبۡرَٰهِـۧمُ فَإِنَّ ٱللَّهَ يَأۡتِي بِٱلشَّمۡسِ مِنَ ٱلۡمَشۡرِقِ فَأۡتِ بِهَا مِنَ ٱلۡمَغۡرِبِ فَبُهِتَ ٱلَّذِي كَفَرَۗ وَٱللَّهُ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلظَّٰلِمِينَ "

"Ibrahim said, 'Indeed, Allah brings up the sun from the east, so bring it up from the west.' So the disbeliever was overwhelmed, and Allah does not guide the wrongdoing people."[2]

[1] (Surah Al-Baqarah, Verse 258)
[2] (Surah Al-Baqarah, Verse 258)

The king was stunners into silence, unable to respond to Ibrahim's challenge. His false claim to divine power crumbled, leaving him humiliated before his court.

The King's Fear and Truce with Ibrahim

Although Ibrahim had clearly defeated the king in debate, Nimrod did not seek to harm him. Instead, he acted kindly and promised to make an offering to Ibrahim's God. His approach was not born out of faith but out of fear. The king worried that Ibrahim might perform another miracle that would shake the foundation of his rule and undermine his throne before the people.

In an effort to preserve his authority, the king decided to avoid direct conflict and ordered his soldiers to watch Ibrahim carefully, ensuring that his message remained restricted to his family and close followers.

Ibrahim's Return Home and Celebration

When Ibrahim returned to his mother Buna and told her what had happened between him and the king in the presence of his brothers and relatives, she was overwhelmed with joy and happiness. Her heart was filled with the light of prophecy emanating from her son. Out of her deep tenderness for Ibrahim, she asked him, "My son, if the king had asked whether you had seen your Lord resurrecting the dead and requested you to describe it, what would you have answered?"

Ibrahim replied, "Oh mother, I have never seen such a scene before and would not have known how to respond, but I am certain that Allah would have guided me to the right answer."

Ibrahim's Request to Witness the Resurrection of the Dead

This question, posed by his mother, lingered in Ibrahim's mind and stirred within him the desire to ask his Lord.

"وَإِذْ قَالَ إِبْرَٰهِـۧمُ رَبِّ أَرِنِي كَيْفَ تُحْيِ ٱلْمَوْتَىٰۖ قَالَ أَوَلَمْ تُؤْمِنۖ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي"

"And when Ibrahim said, 'My Lord, show me how You give life to the dead.' [Allah] said, 'Have you not believed?' Ibrahim replied, 'Yes, but just so my heart can be reassured."[1]

" قَالَ فَخُذۡ أَرۡبَعَةٗ مِّنَ ٱلطَّيۡرِ فَصُرۡهُنَّ إِلَيۡكَ ثُمَّ ٱجۡعَلۡ عَلَىٰ كُلِّ جَبَلٖ مِّنۡهُنَّ جُزۡءٗا ثُمَّ ٱدۡعُهُنَّ يَأۡتِينَكَ سَعۡيٗاۚ وَٱعۡلَمۡ أَنَّ ٱللَّهَ عَزِيزٌ حَكِيمٞ"

"Allah said, 'Then bring four birds, train them to come to you, [then cut them into pieces,] and scatter them on different hilltops. Then call them back, and they will fly to you in haste. And [so you will] know that Allah is Almighty, All-Wise." [2]

The Miracle of the Birds

Ibrahim turned to his mother and brothers, saying, "Come with me and witness how Allah revives the dead, for He has inspired me to experience it."

His mother, Buna, asked in amazement, "How can that be?"

Ibrahim answered, "Bring me four birds—a pigeon, a sparrow, a rooster, and a goose."

He then slaughtered the birds and went outside the city with his mother and brothers. He scattered the parts of each bird on different mountains, keeping their heads in front of him as he stood in his place. Then, Ibrahim called the scattered parts, trusting in Allah's will.

To their astonishment, the parts on the mountains began to move, feathers returning to their places, bones rejoining one another, and blood returning to its origin. The birds slowly came together, forming their complete bodies once more.

When the four headless birds approached Ibrahim, each bird took its respective head and placed it upon its body. The pigeon and the sparrow flew away, while the rooster and the goose crawled toward Ibrahim and his family until they reached his house. As they moved, they seemed to recite the words of the Almighty:

[1] (Surah Al-Baqarah, Verse 260)
[2] (Surah Al-Baqarah, Verse 260)

"مَنۡ أَحۡسَنُ دِينٗا مِّمَّنۡ أَسۡلَمَ وَجۡهَهُۥ لِلَّهِ وَهُوَ مُحۡسِنٞ وَٱتَّبَعَ مِلَّةَ إِبۡرَٰهِيمَ حَنِيفٗاۗ وَٱتَّخَذَ ٱللَّهُ إِبۡرَٰهِيمَ خَلِيلٗا"

"Who is better in faith than one who submits his face to Allah while being a doer of good and follows the religion of Ibrahim, inclining toward truth? And Allah took Ibrahim as a close friend."[1]

Ibrahim's Continued Struggle in Babylon

Ibrahim and his family remained in Babylon for several more years after the miraculous rescue from the fire. However, the priests and the king did not cease their opposition to his call. Their resistance kept Ibrahim's message from spreading widely among the people, limiting its reach to his family and a small group of devoted followers.

Ibrahim's Marriage to Sarah

Despite the ongoing challenges, Ibrahim married his cousin Sarah in a grand wedding attended by many, including his loyal followers and their entire families. The joyful occasion brought together their community, marking a significant moment in Ibrahim's life.

Azar, Ibrahim's father, had grown frail with age and could barely move without difficulty. As for Buna, his mother, she too had become elderly, but her face shone with divine light and blessings. She confided to Ibrahim the final part of the prophecy told to her by the fortune-teller on her wedding day, which had now come to pass.

"My offspring beget their heirs in old age," she told him. "So do not despair, and be patient until Allah's decree is fulfilled."

The Marriage of Ibrahim's Brother and the Birth of Lut

Following Ibrahim's marriage, his brother also married his cousin Malakah, Sarah's sister, the daughter of their great-uncle Haran. Ibrahim's younger brother Haran also wed and later had a son named Lut. Ibrahim embraced Lut and raised him in his household, as he had not yet had children of his own.

[1] (Surah An-Nisa, Verse 125)

The Passing of Buna

Shortly after these significant events, Ibrahim's beloved mother, Buna, passed away. Her death deeply grieved Ibrahim, and she was buried in Babylon. The loss of his mother weighed heavily on him, marking the end of an era in his life while his mission continued to unfold.

Sarah

The Devoted Companion of Ibrahim

Sarah was Ibrahim's wife and cousin, ten years younger than him. She was the most beloved person to him after his mother and the first woman to believe in his message. She stood by him unwaveringly, remaining by his side before and after their marriage, much like his shadow. She played an exceptional role in supporting Ibrahim, especially during his trials with the priests and his ordeal of being cast into the fire.

Sarah defended Ibrahim and his doctrine of monotheism, advocating for his message among the women of their family and community. Despite Ibrahim and his family spending nearly twenty years in Babylon calling people to Islam and the worship of one true God, only a small number embraced his faith. The resistance of the clergy, priests, and the king's men discouraged people from following him, although none dared to harm him out of fear that divine punishment might descend upon them.

Ibrahim's Departure from Babylon

Seeing that his mission was restricted, Ibrahim decided to leave Babylon and take his entire family with him. His wife Sarah, his brother Nahor and his wife Malakah, and his nephew Lut joined him, along with his uncles and their wives who had accepted his faith.

The believing family settled in the city of Haran in Northern Iraq, where they lived for several years in prosperity and happiness. Allah blessed them abundantly, granting them wealth and sustenance, and Ibrahim continued his mission to guide the people of Haran to the truth.

However, the people of Haran were also polytheists, worshipping the moon and prostrating before its idol Nana. Much like in Babylon, only a few of them accepted Ibrahim's call. Ibrahim confronted the priests both secretly in the temple and publicly before the people, yet their hearts remained blind to his message.

Ibrahim's Grief Over His Father's Idolatry

One of the most painful moments in Ibrahim's life came when he witnessed his father Azar prostrating before the idol Nana in the temple. The sight

shattered his heart, and overwhelmed by sorrow, he carried his father home. The grief weighed heavily upon him, leaving him torn between love for his father and his unwavering devotion to Allah.

Before Sarah, his brothers, and the rest of his family, Ibrahim announced his decision to disassociate himself from his father's disbelief, despite the deep emotional struggle it brought him. He declared with sorrow:

" كانَ ٱسْتِغْفَارُ إِبْرٰهِيمَ لِأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ وَعَدَهَآ إِيَّاهُ فَلَمَّا تَبَيَّنَ لَهُۥٓ أَنَّهُۥ عَدُوٌّ لِّلَّهِ تَبَرَّأَ مِنْهُۚ إِنَّ إِبْرٰهِيمَ لَأَوَّٰهٌ حَلِيم "

"The request of forgiveness by Ibrahim for his father was only because of a promise he had made to him. But when it became clear to him that he was an enemy to Allah, he disassociated himself from him. Indeed, Ibrahim was compassionate and patient." [1]

Soon after, Azar passed away and was buried in Haran, marking a painful chapter in Ibrahim's life.

Ibrahim's Migration to the Land of Canaan

At the age of seventy-five, Allah inspired Ibrahim to leave the city of Haran and move to the land of Canaan in the Levant to continue preaching his message. The Torah mentions, "Abraham was seventy-five years old when he left Harran, so he took Sarah his wife and Lut, his nephew. And all their possessions and the souls that he owned in Haran, and they set out to go to the land of Kanaam in the Levant."

Ibrahim's convoy crossed the Euphrates River into Syria at an ancient crossing, earning him the title "the Hebrew." His descendants, especially those from the lineage of Judah, carried the title "Hebrews" after him.

Settlement in Hebron and Lut's Prophethood

Upon arriving in the Levant, Ibrahim and his family journeyed through Damascus and eventually settled in Hebron, where he performed his mission as commanded by Allah. Sarah remained by his side for nearly sixty years, witnessing numerous pivotal events.

[1] (Surah At-Tawbah, Verse 114)

Allah also granted Lut the gift of prophethood, filling his heart with faith so that he could assist his uncle Ibrahim in spreading the message of monotheism.

" فَـَٔامَنَ لَهُۥ لُوطٞۘ وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّيٓۖ إِنَّهُۥ هُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ "

"So Lut believed in him (Ibrahim). [Ibrahim] said, 'Indeed, I will emigrate to [the service of] my Lord. Indeed, He is the Exalted in Might, the Wise." [1]

By this time, Lut had already married and had his own livestock, distinct from Ibrahim's wealth. Allah blessed them with vast flocks of sheep and herds of cattle, granting them prosperity.

The Separation of Ibrahim and Lut

As their wealth grew, the Torah describes frequent disputes between the shepherds of Ibrahim and Lut. The abundance of their livestock made it difficult for them to dwell together, leading Lut to separate his household from Ibrahim's.

"Abraham was very rich in livestock, silver, and gold, and Lut also had sheep, cows, and tents. There was often cause of strife between Abraham's shepherds and Lut's shepherds; consequently, the land could not bear them to live together. Abraham's house alone had 318 trained servants, and his camp consisted of more than 1,000 people. As for Abraham and Lut's possessions, they were abundant, leading to continuous quarrels among their servants. Thus, Lut decided to leave his land and settle in the city of Sodom, while Ibrahim remained in Hebron. However, the people of Sodom were very wicked, sinners to the Lord."

Ibrahim's migration to Egypt

When a severe drought struck the Levant due to a lack of rainfall, Ibrahim struggled to find pasture for his cattle. To sustain his livestock, he migrated to Egypt in search of fertile land by the Nile Valley.

The people of the Levant frequently migrated to Egypt during times of hardship, finding refuge and dignity there. Ibrahim followed this custom and journeyed to Egypt alongside Sarah.

[1] (Surah Al-Ankabut, Verse 26)

As the Torah narrates, a severe famine struck the land, prompting Ibrahim to migrate to Egypt in search of sustenance. Before entering Egypt, he spoke to his wife, Sarah, warning her about the Egyptians' likely reaction to her beauty. He feared they would attempt to kill him to take her, so he asked her to say that she was his sister in order to protect him.

When Ibrahim entered Egypt, the Egyptians admired Sarah's beauty, and Pharaoh's officials took note of her and praised her to their ruler. She was subsequently taken to Pharaoh's palace, and as a result, Pharaoh treated Ibrahim generously, granting him livestock, wealth, and servants. However, divine intervention soon struck Pharaoh and his household with severe plagues because of Sarah's presence. Realizing the truth, Pharaoh summoned Ibrahim, questioning him about why he had not disclosed that Sarah was his wife. He returned Sarah to Ibrahim and ordered that they leave Egypt with all their belongings and people.

Ibrahim's Return to Hebron

From this account, it appears that Ibrahim remained in Egypt only for a brief period, likely a few months. The Torah does not mention Pharaoh gifting Sarah an Egyptian maidservant, Hagar. However, in a later passage, Hagar is introduced as Sarah's servant, described as an Egyptian. It is possible that Sarah acquired Hagar during their time in Egypt, either through purchase or as a gift from Ibrahim.

After their departure from Egypt, Ibrahim, Sarah, Hagar[iv], and their household returned to Hebron in the Levant. Despite Sarah's inability to conceive, Ibrahim remained committed to his vow never to cause her suffering. His loyalty to his covenant was unwavering, as prophets are always faithful to their promises.

Hagar continued serving Sarah with devotion, embracing the creed of monotheism. She worshipped sincerely, and her heart became illuminated with the light of faith. Sarah frequently heard Ibrahim praying to Allah for a righteous successor, and though she was certain she would never bear children, she longed to see his wish fulfilled. Knowing she had passed the age of fertility, she made a selfless decision—she would offer her maidservant Hagar to Ibrahim so that he could have a son.

The Birth of Ismail

Sarah discussed the matter with Ibrahim, and he accepted. He married Hagar, who was in her early thirties, and soon she became pregnant. Hagar gave birth to his eldest son, Ismail. The entire household rejoiced at his arrival, and he brought immense happiness and fulfillment to Ibrahim's family.

However, jealousy eventually grew within Sarah. Observing Ibrahim's attachment to his son and Hagar, she became distressed and altered her treatment of Hagar. Unable to tolerate their presence, she asked Ibrahim to send them away. Out of respect for Sarah's feelings, Ibrahim complied.

Following divine guidance, Ibrahim took Hagar and the newborn Ismail southward, traveling until they reached the mountainous terrain that would later become Mecca.

The Torah's Account of Ismail's Birth

The Torah recounts the details of this event:

"Sarah said to Abraham, 'It is the Lord who has kept me from giving birth, so I have given you my maidservant for the sake of bearing children through her.' So Sarah, Abraham's wife, gave her maidservant, Hagar the Egyptian, to Ibrahim as a wife after ten years of his residence in the land of Canaan, and she became pregnant.

The angel of the Lord said to Hagar, 'Behold, you are pregnant, and you will give birth to a son, and you shall call his name Ismail, because the Lord has heard your affliction.'

Hagar bore a son for Ibrahim, and he named him Ismail. Abraham was eighty-six years old when Hagar gave birth to Ismail."

The Birth of Isaac

Thirteen years after the birth of Ismail, Allah sent His angels to Ibrahim to announce the birth of a son from his wife Sarah. This was a divine reward for her patience through years of barrenness and the sacrifices she endured while supporting her husband in his mission. Sarah was a strong believer, sincere in her faith, and Allah's mercy and bounty were bestowed upon her.

Upon receiving the glad tidings from the angels, Sarah reacted with amazement, doubting that she could conceive at her advanced age.

"فَصَكَّتْ وَجْهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ٢٩ قَالُواْ كَذَٰلِكِ قَالَ رَبُّكِۖ إِنَّهُۥ هُوَ ٱلْحَكِيمُ ٱلْعَلِيمُ "
"So she smiled, and said, 'A barren old woman?' They said, 'Thus has said your Lord; indeed, He is the Wise, the Knowing." [1]

Ibrahim's Surprise at the Promise

The Torah describes Ibrahim's astonishment at the news, stating that God promised him a son through Sarah. "God said to Abraham, 'Sarah, I will bless her, and I will also give you a son from her. Nations and kings will be from her descendants.'" Ibrahim, in disbelief, fell on his face laughing, saying, "Would I be able to have a son when I am a hundred years old, and will Sarah give birth when she is ninety years old?"

The Quran presents Ibrahim's character in contrast:

" إِنَّ إِبْرَٰهِيمَ كَانَ أُمَّةً قَانِتًا لِّلَّهِ حَنِيفًا وَلَمْ يَكُ مِنَ ٱلْمُشْرِكِينَ "

"Indeed, Ibrahim was a [comprehensive] leader, devoutly obedient to Allah, inclining toward truth, and he was not of those who associate others with Allah." [2]

Sarah also expressed astonishment at the promise, questioning how she could bear a child at such an old age. The Torah records Ibrahim's concern, where he prayed, "If only Ishmael might live under Your blessing!" in case Sarah was truly unable to bear children.

However, God reaffirmed His promise, answering Ibrahim's plea regarding Ismail: "And as for Ishmael, I have heard you. Behold, I will surely bless him and make him fruitful, and multiply his descendants. He shall be the father of twelve rulers, and I will make him a great nation. But your wife Sarah will bear you a son, and you shall name him Isaac."

The Visit of the Angels

The Quran further elaborates on this event:

[1] (Surah Adh-Dhariyat, Verses 29-30)
[2] (Surah An-Nahl, Verse 120)

"وَلَقَدْ جَآءَتْ رُسُلُنَآ إِبْرَٰهِيمَ بِٱلْبُشْرَىٰ قَالُواْ سَلَٰمًا قَالَ سَلَٰمٌ فَمَا لَبِثَ أَن جَآءَ بِعِجْلٍ حَنِيذٍ ٦٩ فَلَمَّا رَءَآ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكِرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً قَالُواْ لَا تَخَفْ إِنَّآ أُرْسِلْنَآ إِلَىٰ قَوْمِ لُوطٍ ٧٠ وَٱمْرَأَتُهُۥ قَآئِمَةٌ فَضَحِكَتْ فَبَشَّرْنَٰهَا بِإِسْحَٰقَ وَمِن وَرَآءِ إِسْحَٰقَ يَعْقُوبَ ٧١ قَالَتْ يَٰوَيْلَتَىٰٓ ءَأَلِدُ وَأَنَا۠ عَجُوزٌ وَهَٰذَا بَعْلِى شَيْخًا إِنَّ هَٰذَا لَشَىْءٌ عَجِيبٌ ٧٢ قَالُوٓاْ أَتَعْجَبِينَ مِنْ أَمْرِ ٱللَّهِ رَحْمَتُ ٱللَّهِ وَبَرَكَٰتُهُۥ عَلَيْكُمْ أَهْلَ ٱلْبَيْتِ إِنَّهُۥ حَمِيدٌ مَّجِيدٌ "

"And there came Our messengers to Ibrahim with good tidings; they said, 'Peace!' He said, 'Peace!' and did not delay in bringing [them] a roasted calf. But when he saw their hands not reaching for it, he distrusted them and felt from them apprehension. They said, 'Fear not. We have been sent to the people of Lut.' And his wife was standing by, so she laughed, then We gave her good news of [the birth of] Isaac, and, after him, Jacob. She wondered, 'Oh my! How can I have a child in this old age, and my husband here is an old man? This is truly an astonishing thing!' They responded, 'Are you astonished by Allah's decree? May Allah's mercy and blessings be upon you, O people of this house. Indeed, He is Praiseworthy, All-Glorious." [1]

The Miracle of Sarah's Pregnancy

Sarah conceived, marking an extraordinary event. She became pregnant at the age of ninety—an unprecedented incident in human history. Allah, who has power over all things, granted her a child despite the natural limitations of age.

This was a divine miracle that defied human biology, as women generally cannot conceive beyond the age of fifty. In many ways, this supernatural phenomenon bears resemblance to the miracle of the virgin birth of Jesus, demonstrating Allah's supreme ability to transcend natural laws when He wills.

The Birth of Isaac and His Legacy

Sarah gave birth to her only son, Isaac, and it is not surprising that he inherited his mother's remarkable beauty. That beauty remained a defining trait within his lineage, passing down through his son Jacob and later to his grandson Yusuf As-Siddiq. The splendor of Yusuf's appearance became legendary, leaving "The Wife of Al-Aziz" and all the women of his city dazzled by his handsomeness.

[1] (Surah Hud, Verses 69-73)

" وَقُلْنَ حَٰشَ لِلَّهِ مَا هَٰذَا بَشَرًا إِنْ هَٰذَآ إِلَّا مَلَكٌ كَرِيمٌ "

"They said, Good God! This cannot be human; this must be a noble angel!" [1]

Sarah's Joy and Isaac's Childhood

Sarah was overjoyed with the birth of Isaac, and it was as if new vitality surged within her. She regained a youthful energy and spirit, cherishing every moment with her long-awaited son. Ibrahim, alongside the believers, shared in her happiness, embracing Isaac with love and prayers for his well-being.

Isaac grew up in the noble house of prophecy, nurtured by his parents' devotion and the supplications of all the faithful that Allah protect and bless him. As Ibrahim's age surpassed a hundred years, the days passed, and Isaac grew into a strong, righteous man.

Sarah's Final Years and Passing

As Isaac reached forty years of age, Sarah continued to surround him with affection and tenderness, unable to bear long separations from her beloved son. Her devotion to him never wavered, remaining deeply attached to him until she passed away, holding firm in her faith and belief.

Ibrahim and Isaac buried her with great sorrow in the Cave of the Machpelah in Hebron, a place where her grave remains to this day.

May Allah have mercy upon Sarah, the mother of prophets, and grant her eternal peace in paradise.

[1] (Surah Yusuf, Verse 31)

Hagar

Hagar's Journey and Trial in Mecca

Hagar, the Egyptian maidservant of Sarah, became Ibrahim's wife after Sarah gifted her to him. When Hagar gave birth to Ibrahim's first son, Ismail, Sarah's jealousy led to her expulsion from their home. Ibrahim took Hagar and her infant son on a journey, traveling to the land of Hijaz until they arrived at an uncultivated valley, the location of present-day Mecca.

Following divine guidance, Ibrahim established a dwelling for Hagar under a tree near what is now the Zamzam well. He left her and Ismail in the wilderness with only a small supply of dates and a bottle of water. As Ibrahim prepared to return to Syria, Hagar clung to him and pleaded, "How can you abandon me and our son in this lonely place? Did Allah command you to do so?"

Ibrahim answered, "Yes."

With unwavering faith, Hagar responded, "Then Allah will not forsake us."

Hagar's conviction was born of pure belief, for reason alone could not justify remaining in such a barren land that seemed destined for their perishing. Ibrahim, deeply aware of the hardship he left them in, turned to Allah in prayer:

" رَّبَّنَآ إِنِّيٓ أَسۡكَنتُ مِن ذُرِّيَّتِي بِوَادٍ غَيۡرِ ذِي زَرۡعٍ عِندَ بَيۡتِكَ ٱلۡمُحَرَّمِ رَبَّنَا لِيُقِيمُواْ ٱلصَّلَوٰةَ فَٱجۡعَلۡ أَفۡـِٔدَةٗ مِّنَ ٱلنَّاسِ تَهۡوِيٓ إِلَيۡهِمۡ وَٱرۡزُقۡهُم مِّنَ ٱلثَّمَرَٰتِ لَعَلَّهُمۡ يَشۡكُرُونَ "

"O our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer. So make the hearts of believing people incline towards them and provide them with fruits, so perhaps they will be thankful." [1]

The Ordeal of Hagar

When her supply of dates and water ran out, and her milk dried up, Ismail began to cry out in hunger. In desperation, Hagar climbed Mount Al-Safa, hoping to spot someone who could help them. She then ran to Mount Al-

[1] (Surah Ibrahim, Verse 37)

Marwa, repeating her search. With no one in sight, she ran back and forth between the two mountains seven times, calling out, "Is there anyone to help me?"

She prayed fervently for Allah's mercy. Exhausted by hunger and thirst, she returned to her child and collapsed into sleep. In her dream, angels descended from heaven, and she heard a voice proclaiming:

" سَلَٰمٌ عَلَيۡكُمۡۖ كَتَبَ رَبُّكُمۡ عَلَىٰ نَفۡسِهِ ٱلرَّحۡمَةَۖ"

"Peace be upon you. Your Lord has decreed upon Himself mercy." [1]

Suddenly, water gushed from beneath Ismail's feet, flowing abundantly. Hagar drank until she was fully satisfied, and her milk returned. She nursed Ismail and fell into prostration, thanking Allah for His mercy.

The Torah's Account

The Torah records a similar account: "The angel of God called to Hagar from heaven and said to her, 'Do not be afraid, for God has heard the voice of the boy where he is. Arise, lift the boy up and hold him by the hand, for I will make him into a great nation.' Then God opened her eyes, and she saw a well of water, so she went and filled the skin with water and gave the boy a drink, and God was with the boy."

The miraculous emergence of the Zamzam well beneath Ismail's feet was another sign of divine favor upon him as a prophet and of the dignity of his mother, Hagar. Her unwavering trust in Allah, her surrender to His decree, and her acceptance of life in a deserted valley became a powerful testament to absolute faith.

The Blessing of Zamzam and the Arrival of Jarhum

The well of Zamzam became a great mercy and blessing for Hagar, transforming her isolation into prosperity. A group of Arabs from the tribe of Jarhum arrived and settled near the well, seeking her permission to use its water. She, as its guardian, granted them access, and they provided her with food and necessities in return.

[1] (Surah Al-An'am, Verse 54)

Soon, the once-barren valley flourished as people gathered around Zamzam, benefiting from its abundance. Ismail grew up among the neighboring tribes, forming bonds with them and strengthening their relationships. Ibrahim, despite the long distance and his old age, visited Hagar and Ismail from the Levant whenever circumstances allowed.

The Trial of Sacrifice

When Ismail reached the age of twelve, Ibrahim came to visit him and was confronted with a divine test. He had seen in a dream that he must sacrifice his beloved son. This was a trial unlike any other—a command that challenged the very essence of paternal love.

Ibrahim informed Ismail of his vision, seeking his son's thoughts on the matter. With remarkable submission, Ismail responded in obedience, fully accepting Allah's command.

"فَلَمَّا بَلَغَ مَعَهُ ٱلسَّعۡيَ قَالَ يَٰبُنَيَّ إِنِّيٓ أَرَىٰ فِي ٱلۡمَنَامِ أَنِّيٓ أَذۡبَحُكَ فَٱنظُرۡ مَاذَا تَرَىٰۚ قَالَ يَٰٓأَبَتِ ٱفۡعَلۡ مَا تُؤۡمَرُۖ سَتَجِدُنِيٓ إِن شَآءَ ٱللَّهُ مِنَ ٱلصَّٰبِرِينَ "

"And when he reached [the age of] exertion with him, he said, 'O my son, indeed I have seen in a dream that I [must] sacrifice you, so see what you think.' He said, 'O my father, do as you are commanded. You will find me, if Allah wills, of the steadfast." [1]

Ibrahim and Ismail ascended the mountain, both submitting to the divine decree. Just as Ibrahim prepared to carry out the sacrifice, Allah intervened and called upon him.

" فَلَمَّآ أَسۡلَمَا وَتَلَّهُۥ لِلۡجَبِينِ وَنَٰدَيۡنَٰهُ أَن يَٰٓإِبۡرَٰهِيمُ قَدۡ صَدَّقۡتَ ٱلرُّءۡيَآۚ إِنَّا كَذَٰلِكَ نَجۡزِي ٱلۡمُحۡسِنِينَ إِنَّ هَٰذَا لَهُوَ ٱلۡبَلَٰٓؤُاْ ٱلۡمُبِينُ وَفَدَيۡنَٰهُ بِذِبۡحٍ عَظِيمٍ "

"And when they had both submitted and he put him down upon his forehead, We called to him, 'O Ibrahim, you have fulfilled the vision.' Indeed, We thus

[1] (Surah As-Saffat, Verse 102)

reward the doers of good. Indeed, this was the clear trial. And We ransomed him with a great sacrifice." [1]

The Test of Prophets

This trial was among the greatest that a father could endure—being commanded to sacrifice his only son. Where does paternal affection stand in such a moment? Surely, it would be forsaken in submission to the divine command. Yet, even more astonishing is the son's response. Rather than resist, he fully supported his father, surrendering to the will of Allah.

When Ibrahim said "So see what you think," it was clear that Ismail had the choice to refuse. But his answer was one of pure submission:

" ٱفۡعَلۡ مَا تُؤۡمَرُۖ سَتَجِدُنِيٓ إِن شَآءَ ٱللَّهُ مِنَ ٱلصَّٰبِرِينَ "

"Do as you are commanded. You will find me, if Allah wills, among the patient." [2]

These are not ordinary human beings. Their ability to endure such tests and respond with unwavering faith is beyond human comprehension. As prophets, their actions cannot be fully understood through reason alone. Their deeds must be accepted through faith, trusting in the divine wisdom that guided them.

" وَٱذۡكُرۡ فِي ٱلۡكِتَٰبِ إِسۡمَٰعِيلَۚ إِنَّهُۥ كَانَ صَادِقَ ٱلۡوَعۡدِ وَكَانَ رَسُولٗا نَّبِيّٗا"

"And mention in the Book, Ismail. Indeed, he was true to his promise, and he was a messenger and a prophet." [3]

" سَلَٰمٌ عَلَىٰٓ إِبۡرَٰهِيمَ كَذَٰلِكَ نَجۡزِي ٱلۡمُحۡسِنِينَ إِنَّهُۥ مِنۡ عِبَادِنَا ٱلۡمُؤۡمِنِينَ"

"Peace be upon Ibrahim. Thus do We reward the doers of good. Indeed, he was of Our believing servants." [4]

Hagar's Reaction to the Trial of Ismail

[1] (Surah As-Saffat, Verses 103-107)
[2] (Surah As-Saffat, Verse 102)
[3] (Surah Maryam, Verse 54)
[4] (Surah As-Saffat, Verses 109-110)

When Hagar learned of the trial her son endured—the command to be sacrificed—her heart trembled, and she fainted in shock. Upon regaining consciousness, she fell into prostration, seeking forgiveness, repenting, and expressing gratitude to Allah for sparing her son through the ransom of a ram. She praised Allah's mercy, relieved that she had been saved from mourning the one she cherished most.

Hagar, like all mothers, was guided by maternal instinct before reason. If she had been given the choice, she would have willingly sacrificed herself for her son's life. However, Allah spared Ismail, and from that moment, the annual sacrifice of a ram became a Sunnah for Muslims, commemorating the sacrifice of their ancestor.

Ibrahim's Return to Sarah and the Promise of Isaac

When Ibrahim returned to Sarah in Hebron, he received joyous news—his elderly wife would bear him another son, whom he would name Isaac. This was a divine reward for Ibrahim, following his willingness to submit to Allah's command regarding Ismail. His faith had been tested, and he had not hesitated to obey. As a result, Allah honored him with another son, and in doing so, He also granted Sarah mercy and recognition for her patience.

The Marriage of Ismail and Ibrahim's Visits to Mecca

As Ismail matured, Hagar arranged for him to marry a woman from the tribe of Jarhum, who had settled near them. Meanwhile, Ibrahim continued his visits from the Levant to Mecca whenever circumstances permitted. Some commentators mention that he traveled using Al-Buraq, the celestial steed of prophets, though there is no explicit evidence in the Quran to confirm this.

Given Ibrahim's advanced age and the considerable distance between the Levant and Mecca, crossing rugged mountains and deserts with an ordinary mount posed a significant challenge. The possibility of divine assistance in his travels remains a subject of contemplation.

The Construction of the Kaaba

One day, Ibrahim approached Ismail and Hagar and informed them that Allah had commanded him to build the House of Allah in Mecca, making it the center for believers to worship and uphold monotheism. Hagar and Ismail rejoiced upon hearing this divine decree.

Ibrahim and Ismail, with the support of local Arabs and their servants, cut stones from nearby mountains and prepared the necessary materials for construction. Hagar played an important role, ensuring food and supplies were available for the workers while also assisting in carrying stones.

A divine beacon of light stretched between the heavens and the earth, marking the location of the Kaaba. As they built the sacred house, the air was filled with the chanting of believers, Takbeer, and the hymns and praises of angels.

" أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَٰلَمِينَ فِيهِ ءَايَٰتٌۢ بَيِّنَٰتٌ مَّقَامُ إِبْرَٰهِيمَ ۖ وَمَن دَخَلَهُۥ كَانَ ءَامِنًا ۗ وَلِلَّهِ عَلَى ٱلنَّاسِ حِجُّ ٱلْبَيْتِ مَنِ ٱسْتَطَاعَ إِلَيْهِ سَبِيلًا "

"The first House [of worship] established for mankind was that at Makkah - blessed and a guidance for the worlds. In it are clear signs [such as] the standing place of Ibrahim. And whoever enters it shall be safe. And to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way."[1]

The Completion of the Kaaba and Ibrahim's Proclamation

No words can capture the immense joy of Ibrahim, Ismail, and Hagar upon completing the construction of the Kaaba. More than a physical structure, it became the embodiment of monotheism, a symbol of faith, and the center where believers would unite in worship. Through its establishment, Ibrahim's message was given an eternal place, remaining the guiding light of truth and devotion to Allah. It was destined to be the Qiblah of Muslims until the Day of Judgment.

" وَإِذْ يَرْفَعُ إِبْرَٰهِـۧمُ ٱلْقَوَاعِدَ مِنَ ٱلْبَيْتِ وَإِسْمَٰعِيلُ رَبَّنَا تَقَبَّلْ مِنَّآ ۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ "

[1] (Surah Ali-Imran, Verse)

"Our Lord, accept [this] from us. Indeed, You are the Hearing, the Knowing." [1]

Ibrahim's Supplications for the Sacred Land

Ibrahim continued his prayers at the holy site, seeking Allah's acceptance of this great work. He longed for it to be his final legacy, ensuring his message would endure beyond his time.

" رَبِّ ٱجۡعَلۡ هَٰذَا ٱلۡبَلَدَ ءَامِنٗا وَٱجۡنُبۡنِي وَبَنِيَّ أَن نَّعۡبُدَ ٱلۡأَصۡنَامَ "

"O my Lord, make this city [Mecca] secure and keep me and my sons away from worshipping idols."[2]

" رَبِّ ٱجۡعَلۡ هَٰذَا بَلَدًا ءَامِنٗا وَٱرۡزُقۡ أَهۡلَهُۥ مِنَ ٱلثَّمَرَٰتِ"

"O my Lord, make this city [Mecca] secure and provide its people with fruits." [3]

The Command to Call for Pilgrimage

Allah revealed to Ibrahim the obligation to announce the pilgrimage so that people from all corners of the world could come in devotion to the House of Allah.

" إِذۡ بَوَّأۡنَا لِإِبۡرَٰهِيمَ مَكَانَ ٱلۡبَيۡتِ أَن لَّا تُشۡرِكۡ بِي شَيۡـٔٗا وَطَهِّرۡ بَيۡتِيَ لِلطَّآئِفِينَ وَٱلۡقَآئِمِينَ وَٱلرُّكَّعِ ٱلسُّجُودِ "

"When We assigned to Ibrahim the site of the House, (We said), 'Do not associate anything with Me, and purify My House for those who circumambulate it, and those who stay in it for devotion, and those who bow down and prostrate themselves."[4]

"وَأَذِّن فِي ٱلنَّاسِ بِٱلۡحَجِّ يَأۡتُوكَ رِجَالٗا وَعَلَىٰ كُلِّ ضَامِرٖ يَأۡتِينَ مِن كُلِّ فَجٍّ عَمِيقٖ"

[1] (Surah Al-Baqarah, Verse 127)
[2] (Surah Ibrahim, Verse 35)
[3] (Surah Al-Baqarah, Verse 126)
[4] (Surah Al-Hajj, Verse 26)

"And make the proclamation among mankind for the pilgrimage; they will come to you on foot and on every lean camel, coming from every distant path." [1]

Ibrahim's Eternal Call

Standing atop the newly constructed Kaaba, Ibrahim lifted his voice, calling humanity to perform Hajj in the name of Allah. His voice was carried across the horizons, reaching every believing heart. Angels spread his call to the east and west of the world, delivering it to the souls destined for pilgrimage.

The faithful responded with the words, "Here I come, O Allah, Here I come." This call has resonated through time, continuing for thousands of years and will persist until the end of days. It echoes in the hearts of Muslims performing Hajj, one of the five pillars of Islam.

The First Tawaf Around the Kaaba

After issuing the call, Ibrahim, alongside Ismail, Hagar, and the believing Arab tribes, circumambulated the Kaaba. They became the first group to perform Tawaf, establishing the foundation of the rituals of Hajj that remain unchanged to this day.

Ibrahim's Return to Sarah and Hagar's Passing

After completing the construction of the Kaaba, Ibrahim returned to Sarah in the Levant and informed her of the blessed achievement. Sarah longed to visit the Sacred House of Allah, to perform Hajj, and to reunite with Hagar and Ismail. However, soon after, Hagar fell ill. Her sickness lasted only a few days before she passed away in her sixties. Her pure soul departed, reassured and content.

Her body was laid to rest next to the Holy Kaaba, though Ibrahim was unable to attend the burial as he was in the Levant at the time. Hagar is regarded with deep reverence, and Egyptians take pride in her lineage, considering themselves uncles of Ismail and the Arabs. The Prophet Muhammad, peace be upon him, emphasized the connection between Egypt and the family of Ibrahim in an honorable hadith

[1] (Surah Al-Hajj, Verse 27)

The Legacy of Ismail and Isaac

Following the deaths of Hagar in Mecca and Sarah in Hebron, Ismail assumed leadership among the Arabs, spreading the message of monotheism, while Isaac continued his father's mission in the Levant. After Sarah's passing, Isaac, then about forty years old, married the granddaughter of his aunt Malakah. [v]

Meanwhile, Ibrahim, who had reached the age of one hundred and forty, chose not to remain alone after losing both his wives. He married two other women—one from the Levant and another from Mecca:

1. Katwa, the daughter of Yaqzan, a woman from the Canaanites, who bore him six sons: Yaqshan, Zamran, Madan, Madyan, Ashiq, and Shuyukh
2. Hajoun bint Amin, an Arab woman from Mecca, who bore him five sons: Kisan, Farruh, Ahim, Lut, and Nafes

This brought the total number of Ibrahim's sons to thirteen, including Ismail and Isaac

Ibrahim's Descendants and Their Mission

It is noteworthy that Sarah bore only one son, Isaac, which may be attributed to her old age. Hagar, despite being younger, also had just one son, Ismail. After turning 140, Ibrahim fathered eleven more sons, all of whom were male

Additionally, Ismail had twelve sons, and Isaac had two—Esau and Jacob. Jacob, in turn, became the father of twelve tribes. Ibrahim lived long enough to witness his grandchildren, numbering around fifty men, as they spread the message of monotheism across the Levant, Iraq, Iran, and beyond

"انَّ إِبۡرَٰهِيمَ كَانَ أُمَّةٗ قَانِتٗا لِّلَّهِ حَنِيفٗا وَلَمۡ يَكُ مِنَ ٱلۡمُشۡرِكِينَ ١٢٠ شَاكِرٗا لِّأَنۡعُمِهِۚ ٱجۡتَبَىٰهُ وَهَدَىٰهُ إِلَىٰ صِرَٰطٖ مُّسۡتَقِيمٖ ١٢١ وَءَاتَيۡنَٰهُ فِي ٱلدُّنۡيَا حَسَنَةٗۖ وَإِنَّهُۥ فِي ٱلۡأٓخِرَةِ لَمِنَ ٱلصَّٰلِحِينَ "

"Indeed, Ibrahim was a model of forbearance, devoutly obedient to Allah, inclining toward truth, and he was not of those who associate others with Allah. He was grateful for His favors. Allah chose him and guided him to a

straight path. And We gave him good in this world, and indeed, in the Hereafter, he will be among the righteous" [1]

The Eternal Legacy of Ibrahim

Ibrahim's mission did not end with him; his children and grandchildren carried his message forward. His call to monotheism persisted through generations, inherited by prophets and believers until the end of time. The foundations he laid—his unwavering dedication to worshiping the One True God, his establishment of the Kaaba, and his call for pilgrimage—continue to shape faith today

Millions of Muslims respond to his call each year, traveling from every corner of the world to Mecca, fulfilling the rites of pilgrimage. For over four thousand years, this religious obligation has remained uninterrupted. The Kaaba has never been devoid of worshippers day or night. During Hajj, the crowds overflow, forming one of the greatest signs of devotion to Allah

The Black Stone, placed in the Kaaba's corner, and the Maqam Ibrahim, the ancient stone on which he stood during the construction, remain preserved

The Death and Burial of Ibrahim

Ibrahim passed away at the age of one hundred and seventy-five years, having lived in strong health, traveling between regions, inviting people to believe in Allah alone and to perform Hajj

Upon his death, his sons, led by Ismail, buried him in the Machpelah cemetery in Hebron, next to his wife Sarah. May Allah's mercy and blessings be upon them all

[1] (Surah An-Nahl, Verses 120-122)

Prophet Ismail

Prophet Ismail lived for 137 years. His wife was Al-Sayyida bint Madad bin Amr Al-Jarhami, who bore him twelve sons: Nayta, Kedar, Adeel, Mbasam, Msama, Doma, Massa, Hadar, Tema, Batur, Nafesh, and Qidma.

She also bore him a daughter, Nasima, who later married her cousin, the son of Isaac, and gave birth to a son named Al-Rum ibn Al-Ais.

Prophet Isaac

When Isaac reached forty years of age, and after his mother Sarah passed away, his father Ibrahim decided that it was time for Isaac to marry. To prevent his offspring from mingling with the Canaanites, Isaac married the granddaughter of his uncle Nahor, who lived in the city of Haran in northern Iraq. She was also the granddaughter of Malakah, Isaac's aunt.

Rebekah bint Batweel, Isaac's wife, was the granddaughter of Ibrahim's brother Nahor. Initially, she did not bear children, but when Isaac reached the age of sixty, she became pregnant and gave birth to twins, Al-Ais and Jacob.

Prophet Lut

Prophet Lut was the son of Haran, the brother of Ibrahim Al-Khalil. Following his father's death, Ibrahim adopted him, as he did not have children until he reached ninety. Lut was among the first young men to believe in Ibrahim's message and immigrated with him from Babylon to Haran. He later married and migrated again with Ibrahim to the Levant, settling in the city of Sodom in Jordan with his wife, daughters, slaves, and livestock.

Allah says about Lut:

" فَـَٔامَنَ لَهُۥ لُوطٞۘ وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّيٓۖ إِنَّهُۥ هُوَ ٱلۡعَزِيزُ ٱلۡحَكِيمُ "

"So Lut believed him [Ibrahim]. [Ibrahim] said, 'Indeed, I will emigrate to [the service of] my Lord. Indeed, He is the Exalted in Might, the Wise." [1]

[1] (Surah Al-Ankabut, Verse 26)

The people of Sodom were deeply corrupt, committing immorality openly and without shame. They kidnapped and harmed others, practicing lewd acts in public gatherings. Lut warned them of their evil deeds, as stated in the Quran:

" وَلُوطًا إِذْ قَالَ لِقَوْمِهِۦٓ أَتَأْتُونَ ٱلْفَٰحِشَةَ مَا سَبَقَكُم بِهَا مِنْ أَحَدٍ مِّنَ ٱلْعَٰلَمِينَ إِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ شَهْوَةً مِّن دُونِ ٱلنِّسَآءِ ۚ بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ "

"And [mention] Lut, when he said to his people, 'Do you commit such immorality as no one has preceded you with from among the worlds? Indeed, you approach men with desire, instead of women. Rather, you are a transgressing people." [1]

The response of his people was to reject him and threaten him with exile:

"وَمَا كَانَ جَوَابَ قَوْمِهِۦٓ إِلَّآ أَن قَالُوٓا۟ أَخْرِجُوهُم مِّن قَرْيَتِكُمْ ۖ إِنَّهُمْ أُنَاسٌ يَتَطَهَّرُونَ"

"But the answer of his people was not except that they said, 'Expel the family of Lut from your city. Indeed, they are people who keep themselves pure." [2]

Allah further describes their wickedness:

" أَئِنَّكُمْ لَتَأْتُونَ ٱلرِّجَالَ وَتَقْطَعُونَ ٱلسَّبِيلَ وَتَأْتُونَ فِى نَادِيكُمُ ٱلْمُنكَرَ"

"Do you approach men with desire, leaving what your Lord has created for you as mates? And you commit [evil] in your gatherings." [3]

Wife of Prophet Lut

The name of Lut's wife is unknown, but she was sympathetic to the sins committed by the people of Sodom. Though she lived in the household of prophecy, she was drawn to corruption and disbelief. She rejected Lut's call to virtue and monotheism, instead aligning herself with the immoral practices of her people.

When Allah decreed the destruction of Sodom, He first sent His angels to Ibrahim in Hebron to deliver the good news of Isaac's birth and to inform

[1] (Surah Al-A'raf, Verses 80-81)
[2] (Surah Al-A'raf, Verse 82)
[3] (Surah Al-Ankabut, Verse 29)

him that the city of Sodom would be destroyed—except for Lut and his believing family, who would be spared.

The Angels Visit Lut

When the angels arrived in Sodom disguised as handsome young men, Lut, fearing for their safety, hurriedly brought them to his home in secrecy. However, his wife betrayed him by rushing to the people and announcing that Lut had guests of extraordinary beauty.

This betrayal led to her punishment alongside the people of Sodom.

"لَمَّا جَآءَتۡ رُسُلُنَا لُوطٗا سِيٓءَ بِهِمۡ وَضَاقَ بِهِمۡ ذَرۡعٗا وَقَالَ هَٰذَا يَوۡمٌ عَصِيبٞ وَجَآءَهُۥ قَوۡمُهُۥ يُهۡرَعُونَ إِلَيۡهِ وَمِن قَبۡلُ كَانُواْ يَعۡمَلُونَ ٱلسَّيِّـَٔاتِۚ قَالَ يَٰقَوۡمِ هَٰٓؤُلَآءِ بَنَاتِي هُنَّ أَطۡهَرُ لَكُمۡۖ فَٱتَّقُواْ ٱللَّهَ وَلَا تُخۡزُونِ فِي ضَيۡفِيٓۖ أَلَيۡسَ مِنكُمۡ رَجُلٞ رَّشِيدٞ قَالُواْ لَقَدۡ عَلِمۡتَ مَا لَنَا فِي بَنَاتِكَ مِنۡ حَقّٖ وَإِنَّكَ لَتَعۡلَمُ مَا نُرِيدُ قَالَ لَوۡ أَنَّ لِي بِكُمۡ قُوَّةً أَوۡ ءَاوِيٓ إِلَىٰ رُكۡنٖ شَدِيدٖ"

"When Our messengers came to Lut, he was distressed for them and felt powerless to protect them. He said, 'This is a distressful day.' And his people came rushing towards him; they had been committing sins. He said, 'My people, here are my daughters, they are purer for you. So fear Allah and do not disgrace me with my guests. Is there not one right-minded man among you?' They said, 'You know very well that we have no right to your daughters, and you know what we want.' He said, 'If only I had the strength to fight against you or could rely on some powerful support." [1]

The Climactic Confrontation

The situation reached its peak as the people of Sodom gathered outside Lut's home, determined to take his guests to their wicked gathering. Lut, standing alone in his house, lacked the physical strength to resist their demands. Desperate, he offered them his daughters in an effort to deter them, but they rejected his plea.

The Torah narrates that Lut said, "Behold, I have two daughters who have not known a man. Let me bring them out to you, and do to them as it is good in your eyes." This moment was among the most painful for Lut, a prophet struggling against the evil surrounding him. His own wife had betrayed him by exposing the presence of his guests to the corrupt men of the city.

[1] (Surah Hud, Verses 77-80)

Divine Intervention and the Blinding of the Sinners

Just as the danger escalated, Allah's mercy surrounded Lut, and his guests called to him from inside the house:

" قَالُواْ يَٰلُوطُ إِنَّا رُسُلُ رَبِّكَ لَن يَصِلُوٓاْ إِلَيۡكَ"

"They said, 'O Lut, indeed we are messengers of your Lord; [therefore], they will never reach you."[1]

One of the messengers threw a handful of dirt on the gathering outside, and their eyes were struck blind, their bodies burned in agony.

" وَلَقَدۡ رَٰوَدُوهُ عَن ضَيۡفِهِۦ فَطَمَسۡنَآ أَعۡيُنَهُمۡ فَذُوقُواْ عَذَابِي وَنُذُرِ "

"And they had already intended to assault his guests, but We struck their eyes, [saying], 'Taste My punishment and warning." [2]

Lut immediately fell into prostration, expressing gratitude to Allah for saving him from despair. He realized that Allah had not abandoned him in his darkest hour, but instead had sent divine aid through His messengers.

The Call for Rescue

Lut overheard his wife lamenting over the blinding and injuries of the townspeople. She warned that the entire city might revolt against him and his guests in retaliation. Fearing the consequences, Lut turned to Allah for deliverance:

" رَبِّ نَجِّنِي وَأَهۡلِي مِمَّا يَعۡمَلُونَ "

"O my Lord, save me and my family from [the consequence of] what they do." [3]

The angels reassured him immediately:

" وَإِنَّهُمۡ ءَاتِيهِمۡ عَذَابٌ غَيۡرُ مَرۡدُودٖ"

[1] (Surah Hud, Verse 81)
[2] (Surah Al-Qamar, Verse 37)
[3] (Surah Ash-Shu'ara, Verse 21)

"And indeed, upon them will be a punishment that will not be repelled." [1]

Lut, relieved but cautious, sought further clarification. The angels assured him:

" وَأَتَيْنَٰكَ بِٱلْحَقِّ وَإِنَّا لَصَٰدِقُونَ فَأَسْرِ بِأَهْلِكَ بِقِطْعٍ مِّنَ ٱلَّيْلِ وَٱتَّبِعْ أَدْبَٰرَهُمْ وَلَا يَلْتَفِتْ مِنكُمْ أَحَدٌ وَٱمْضُوا۟ حَيْثُ تُؤْمَرُونَ "

"And We have certainly brought you the truth, and indeed, We are truthful. So set out with your family during a portion of the night and follow behind them and let not anyone among you look back and continue on to where you are commanded." [2]

The Destruction of Sodom

Lut obeyed the command and left with his wife and daughters before dawn. As they walked away, he reminded his family not to turn back. However, his wife's heart remained attached to the immoral people of Sodom.

" فَلَمَّا جَآءَ أَمْرُنَا جَعَلْنَا عَٰلِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ مَّنضُودٍ مُّسَوَّمَةً عِندَ رَبِّكَ ۖ وَمَا هِىَ مِنَ ٱلظَّٰلِمِينَ بِبَعِيدٍ "

"So when Our command came, We made its highest part its lowest and rained upon them stones of layered hard clay, [which were] marked from your Lord. And Allah's punishment is not from the wrongdoers [very] far." [3]

Upon hearing the destruction of Sodom and the deadly strikes upon the city, Lut's wife, overwhelmed by emotion, turned around to witness the fate of the city. Instantly, a sharp stone struck her, perishing her for violating the angel's command.

The Fate of Lut's Wife

Lut's wife was not among the believers. She had betrayed her husband and sided with the wicked people. She had revealed the presence of the guests, exposing them to danger, and for this reason, she faced divine punishment.

[1] (Surah Hud, Verse 76)
[2] (Surah Al-Hijr, Verses 64-65)
[3] (Surah Hud, Verses 82-83)

" ضَرَبَ ٱللَّهُ مَثَلًا لِّلَّذِينَ كَفَرُواْ ٱمۡرَأَتَ نُوحٖ وَٱمۡرَأَتَ لُوطٖۖ كَانَتَا تَحۡتَ عَبۡدَيۡنِ مِنۡ عِبَادِنَا صَٰلِحَيۡنِ فَخَانَتَاهُمَا فَلَمۡ يُغۡنِيَا عَنۡهُمَا مِنَ ٱللَّهِ شَيۡـٔٗا وَقِيلَ ٱدۡخُلَا ٱلنَّارَ مَعَ ٱلدَّٰخِلِينَ "

"Allah presents an example of those who disbelieved: the wife of Noah and the wife of Lut. They were under two of Our righteous servants but betrayed them, so those prophets did not avail them from Allah at all, and it was said, 'Enter the Fire with those who enter."[1]

The Salvation of Lut and His Daughters

Lut and his two daughters continued their journey, distancing themselves from the wicked village of Sodom. Once they were assured of their safety, they fell down in prostration, expressing their gratitude to Allah for delivering them from destruction.

" فَنَجَّيۡنَٰهُ وَأَهۡلَهُۥٓ أَجۡمَعِينَ إِلَّا عَجُوزٗا فِي ٱلۡغَٰبِرِينَ ثُمَّ دَمَّرۡنَا ٱلۡأٓخَرِينَ"

"So We saved him and his family, all, except an old woman among those who remained behind. Then We destroyed the others." [2]

The Fate of Lut's Wife

Lut's wife, who had betrayed him by revealing the presence of his guests, became an example of disobedience and moral corruption. Unlike a righteous wife who supports and defends her husband, she had sided with immorality. Consequently, Allah punished her alongside the sinful people of Sodom.

"وَلَا يَلۡتَفِتۡ مِنكُمۡ أَحَدٌ إِلَّا ٱمۡرَأَتَكَۖ إِنَّهُۥ مُصِيبُهَا مَآ أَصَابَهُمۡ"

"And let not any among you look back to them, except your wife; indeed, she will be struck by that which strikes them." [3]

Lut's Arrival in Hebron

After escaping the destruction, Lut and his daughters arrived safely in Hebron, where his uncle Ibrahim resided. He recounted to Ibrahim what had

[1] (Surah At-Tahrim, Verse 10)
[2] (Surah Ash-Shu'ara, Verses 170-171)
[3] (Surah Hud, Verse 81)

happened to the sinful people of Sodom. Later, Lut moved to the city of Tire, settling there with his daughters.

" وَلُوطًا ءَاتَيۡنَٰهُ حُكۡمٗا وَعِلۡمٗا وَنَجَّيۡنَٰهُ مِنَ ٱلۡقَرۡيَةِ ٱلَّتِي كَانَت تَّعۡمَلُ ٱلۡخَبَٰٓئِثَۚ إِنَّهُمۡ كَانُواْ قَوۡمَ سَوۡءٖ فَٰسِقِينَ وَأَدۡخَلۡنَٰهُ فِي رَحۡمَتِنَآۖ إِنَّهُۥ مِنَ ٱلصَّٰلِحِينَ"

Indeed, they were a people of evil, defiantly disobedient. And We admitted him into Our mercy. Indeed, he was of the righteous."[1]

The Faith of Lut's Daughters

Lut had only two daughters, both of whom were steadfast believers. Allah preserved them alongside their father, shielding them from the corruption of their former home. Their example stands in contrast to Lut's wife, whose disobedience led to her downfall.

[1] (Surah Al-Anbiya, Verses 74-75)

Prophet Yacub (Jacob)

When Yacub grew up and sought marriage, his mother, Rebekah, advised him to marry within his family, just as his father Isaac had done. Following her advice, he traveled from Hebron to Haran in Iraq, where his uncle Laban, the brother of Rebekah, resided.

Yacub requested to marry Laban's younger daughter, Rachel. However, his uncle had two daughters—the eldest, Leah, and the younger, Rachel. Since Yacub lacked the financial means to pay the dowry for Rachel, he agreed to work for his uncle for seven years, tending to his sheep in exchange for her hand in marriage.

After seven years passed, Laban married Yacub to Leah instead, telling him that if he desired Rachel, he would need to serve another seven years. Yacub fulfilled the additional seven years of labor and eventually married Rachel.

The Wives and Children of Yacub

At that time, it was permissible for a man to marry two sisters, a practice that was later prohibited by the Torah during the time of Prophet Mousa. Leah and Rachel each had maidservants, whom they gave to Yacub as wives. Through his wives and their maidservants, Yacub fathered twelve sons, who became known as the Tribes of Israel.

Yacub is also called Israel and his sons are as follows:

- Leah: His first wife, the elder daughter of his cousin. She bore him Simeon, Levi, Judah, Issachar, and Zabulon.

- Rachel: His second wife and his most beloved for her beauty. She bore him Yusuf and Benjamin.

- Bilha: Rachel's maidservant, who bore him Dan and Naphtali.

- Zalfa: Leah's maidservant, who bore him Gad and Asher.

The Passing of Rachel and Yacub's Later Years

Rachel passed away while still young, leaving behind her two sons, Yusuf, who was three years old, and Benjamin, who was two. They were raised by Leah, their father's other wife, whom they considered their mother.

Yacub lived 170 years and passed away in Egypt, where his son Yusuf Al-Siddiq served as Minister of the Kingdom of Egypt. Upon Yacub's death, Yusuf and his brothers transported him in a great ceremonial procession to Machpelah Cemetery in Hebron, where he was buried alongside his father Isaac and grandfather Ibrahim. May peace and prayers be upon them all.

Prophet Yusuf Al-Siddiq (Joseph)

As previously mentioned, Prophet Yacub fathered twelve sons, known as the tribes, among whom were Yusuf and his brother Benjamin. They were born to Yacub's beloved wife, Rachel, who passed away in her youth while the family moved from Haran to the Levant, settling in Hebron, the city of Isaac and Ibrahim. Yusuf was three years old, and Benjamin was two when their mother died. They were raised by their aunt Leah, who was also Yacub's wife.

Yusuf was Yacub's most beloved son, closer to his father's heart than his brothers. This favoritism aroused envy and hatred in the hearts of Yusuf's brothers, who plotted to rid themselves of him. Deceiving their father, they asked to take Yusuf to the desert to play but instead threw him into a deep well. That night, they returned to Yacub, feigning grief and falsely claiming that a wolf had devoured Yusuf. Though Yacub did not believe their story, he chose to endure his pain with patience.

Yusuf's Journey to Egypt

A convoy of travelers passed by the well and sent one of their men to fetch water. When the bucket was lowered, Yusuf grasped it and was pulled out. The travelers rejoiced, seeing him as valuable merchandise, and sold him into slavery in Egypt for a few dirhams.

" وَقَالَ ٱلَّذِي ٱشۡتَرَىٰهُ مِن مِّصۡرَ لِٱمۡرَأَتِهِۦٓ أَكۡرِمِي مَثۡوَىٰهُ عَسَىٰٓ أَن يَنفَعَنَآ أَوۡ نَتَّخِذَهُۥ وَلَدٗا"

"The man from Egypt who bought him said to his wife, 'Take good care of him, perhaps he may be useful to us or we may adopt him as a son." [1]

The man who purchased Yusuf was Al-'Aziz Misr, the Prime Minister of Egypt, named Qatfir bin Zuhayb. Being sterile, he embraced Yusuf as his own. Yusuf was raised in Al-'Aziz's home, surrounded by wealth and comfort, which compensated for the hardship he had endured.

Zuleikha's Love for Yusuf

Al-'Aziz's wife, known as Rael bint Rabeel or Zuleikha, was the daughter of the king's sister. She adopted Yusuf at the age of six, as she had no children

[1] (Surah Yusuf, Verse 21)

of her own, and provided him with a dignified upbringing. From the moment she saw him, Zuleikha's heart was captivated by his beauty and innocence.

As Yusuf grew, he became known for his intelligence, ethics, and virtuous morals. Upon reaching maturity, his extraordinary beauty, inherited from his grandmother Sarah, became evident. His charm was likened to the radiance of the moon, as mentioned in the noble hadith: "Yusuf and his mother were very beautiful."

Zuleikha's admiration for Yusuf turned into infatuation. Her love for him consumed her, leading her to abandon her pride as his mistress. She attempted to seduce him, but Yusuf remained steadfast, refusing her advances.

"وَرَٰوَدَتۡهُ ٱلَّتِي هُوَ فِي بَيۡتِهَا عَن نَّفۡسِهِۦ وَغَلَّقَتِ ٱلۡأَبۡوَٰبَ وَقَالَتۡ هَيۡتَ لَكَ"

"And the lady, in whose house he was, sought to seduce him. She closed the doors and said, 'Come, you." [1]

The False Accusation Against Yusuf

Zuleikha, unable to resist her infatuation, schemed to seduce Yusuf. She invited him into her private chamber, locking the doors behind them to create an atmosphere of secrecy and comfort. She advanced toward him, compelling him to comply with her desires. However, Yusuf firmly refused, addressing her with dignity and respect.

" قَالَ مَعَاذَ ٱللَّهِۖ إِنَّهُۥ رَبِّيٓ أَحۡسَنَ مَثۡوَايَۖ إِنَّهُۥ لَا يُفۡلِحُ ٱلظَّٰلِمُونَ "

"He said, 'I seek refuge in Allah. Indeed, he is my master who has made good my residence. Indeed, wrongdoers will not succeed."[2]

With these words, Yusuf reminded her that her husband had treated him honorably, and he could not repay that generosity with betrayal.

" وَلَقَدۡ هَمَّتۡ بِهِۦۖ وَهَمَّ بِهَا لَوۡلَآ أَن رَّءَا بُرۡهَٰنَ رَبِّهِۦۚ كَذَٰلِكَ لِنَصۡرِفَ عَنۡهُ ٱلسُّوٓءَ وَٱلۡفَحۡشَآءَۚ إِنَّهُۥ مِنۡ عِبَادِنَا ٱلۡمُخۡلَصِينَ"

[1] (Surah Yusuf, Verse 23)
[2] (Surah Yusuf, Verse 23)

"And she certainly determined [to seduce] him, and he would have inclined to her had he not seen a sign from his Lord. This is how We kept evil and indecency away from him, for he was truly one of Our chosen servants."[1]

At this moment, an image of his father Yacub appeared before him, reminding him of righteousness and fortifying his resolve. He heard the divine warning:

" وَلَا تَقْرَبُواْ ٱلزِّنَىٰٓ إِنَّهُۥ كَانَ فَٰحِشَةً "

"Do not go near adultery. It is truly a shameful deed and an evil way." [2]

Determined to escape the ordeal, Yusuf fled toward the door, but Zuleikha, overcome with emotion, chased after him. She caught hold of his shirt, tearing it from behind. Just as Yusuf opened the door, they were confronted by her husband, Al-'Aziz.

Faced with humiliation, Zuleikha acted swiftly and falsely accused Yusuf, declaring before her husband:

" وَٱسْتَبَقَا ٱلْبَابَ وَقَدَّتْ قَمِيصَهُۥ مِن دُبُرٍ وَأَلْفَيَا سَيِّدَهَا لَدَا ٱلْبَابِ ۚ قَالَتْ مَا جَزَآءُ مَنْ أَرَادَ بِأَهْلِكَ سُوٓءًا إِلَّآ أَن يُسْجَنَ أَوْ عَذَابٌ أَلِيمٌ"

"And they both raced to the door, and she tore his shirt from the back, and they found her husband at the door. She said, 'What is the recompense of one who intended evil for your wife but that he be imprisoned or a painful punishment? " [3]

Yusuf was stunned by Zuleikha's audacity, but he pleaded his innocence before Al-'Aziz, saying:

" هِيَ رَٰوَدَتْنِي عَن نَّفْسِي "

"She sought to seduce me." [4]

[1] (Surah Yusuf, Verse 24)
[2] (Surah Al-Isra, Verse 32)
[3] (Surah Yusuf, Verse 25)
[4] (Surah Yusuf, Verse 26)

Al-'Aziz asked Yusuf for proof, but Yusuf, unable to provide evidence, remained silent. Just as despair set in, divine intervention came to his aid.

" حَتَّىٰٓ إِذَا ٱسْتَيْـَٔسَ ٱلرُّسُلُ وَظَنُّوٓاْ أَنَّهُمْ قَدْ كُذِبُواْ جَآءَهُمْ نَصْرُنَا "

"Until, when the messengers despaired and were certain that they had been denied, there came to them Our victory." [1]

A wise witness from Zuleikha's family spoke in Yusuf's defense, offering a miraculous testimony:

" شَهِدَ شَاهِدٌ مِّنْ أَهْلِهَآ إِن كَانَ قَمِيصُهُۥ قُدَّ مِن قُبُلٍ فَصَدَقَتْ وَهُوَ مِنَ ٱلْكَٰذِبِينَ وَإِن كَانَ قَمِيصُهُۥ قُدَّ مِن دُبُرٍ فَكَذَبَتْ وَهُوَ مِنَ ٱلصَّٰدِقِينَ "

"A witness from her people testified: 'If his shirt is torn from the front, then she has told the truth and he is of the liars. But if his shirt is torn from the back, then she has lied and he is of the truthful."[2]

The Final Verdict

The sound reasoning presented by the witness ultimately exposed the truth and cleared Yusuf of wrongdoing. Hearing this impartial judgment, Yusuf swiftly informed Al-'Aziz that his shirt was torn from the back because Zuleikha had grabbed him while he was escaping her advances.

" فَلَمَّا رَءَا قَمِيصَهُۥ قُدَّ مِن دُبُرٍ قَالَ إِنَّهُۥ مِن كَيْدِكُنَّ إِنَّ كَيْدَكُنَّ عَظِيمٌ يُوسُفُ أَعْرِضْ عَنْ هَٰذَا وَٱسْتَغْفِرِي لِذَنۢبِكِ إِنَّكِ كُنتِ مِنَ ٱلْخَٰطِـِٔينَ"

"So when her husband saw that Yusuf's shirt was torn from the back, he said [to her], 'This must be [an example] of the cunning of you women! Indeed, your cunning is so shrewd! O Yusuf! Forget about this. And you [O wife]! Seek forgiveness for your sin. It certainly has been your fault."[3]

With this decisive judgment, Al-'Aziz confirmed Yusuf's innocence and urged him to keep the matter discreet. He then instructed his wife to seek Allah's forgiveness for her wrongdoing.

[1] (Surah Yusuf, Verse 110)
[2] (Surah Yusuf, Verses 26-27)
[3] (Surah Yusuf, Verses 28-29)

The Scandal Spreads

Despite Al-'Aziz's efforts to suppress the matter, news of Yusuf and Zuleikha's encounter quickly spread throughout the city.

" وَقَالَ نِسْوَةٌ فِي ٱلْمَدِينَةِ ٱمْرَأَتُ ٱلْعَزِيزِ تُرَٰوِدُ فَتَىٰهَا عَن نَّفْسِهِۦ ۖ قَدْ شَغَفَهَا حُبًّا ۖ إِنَّا لَنَرَىٰهَا فِي ضَلَٰلٍ مُّبِينٍ "

"Some women of the city gossiped, 'The Chief Minister's wife is trying to seduce her slave-boy. Love for him has plagued her heart. Indeed, we see that she is clearly mistaken." [1]

Upon hearing these whispers, Zuleikha devised a plan to justify her actions. She thought, "If they had seen Yusuf, they would understand and pardon me." Determined to prove her point, she arranged a banquet for the women of the city.

The Banquet and the Revelation

" فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ مُتَّكَـًٔا وَءَاتَتْ كُلَّ وَٰحِدَةٍ مِّنْهُنَّ سِكِّينًا وَقَالَتِ ٱخْرُجْ عَلَيْهِنَّ ۖ فَلَمَّا رَأَيْنَهُۥٓ أَكْبَرْنَهُۥ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ حَٰشَ لِلَّهِ مَا هَٰذَا بَشَرًا إِنْ هَٰذَآ إِلَّا مَلَكٌ كَرِيمٌ"

"So when she heard of their scheming, she sent for them and prepared for them a banquet and gave each one of them a knife and said [to Yusuf], 'Come out before them.' And when they saw him, they greatly admired him and cut their hands and said, 'Perfect is Allah! This is not a man; this is none but a noble angel." [2]

The women were utterly mesmerized by Yusuf's beauty, cutting their hands in astonishment. Zuleikha then declared:

" قَالَتْ فَذَٰلِكُنَّ ٱلَّذِي لُمْتُنَّنِي فِيهِ ۖ وَلَقَدْ رَٰوَدتُّهُۥ عَن نَّفْسِهِۦ فَٱسْتَعْصَمَ ۖ وَلَئِن لَّمْ يَفْعَلْ مَآ ءَامُرُهُۥ لَيُسْجَنَنَّ وَلَيَكُونًا مِّنَ ٱلصَّٰغِرِينَ"

[1] (Surah Yusuf, Verse 30)
[2] (Surah Yusuf, Verse 31)

"She said, 'That is the one about whom you blamed me. And I certainly sought to seduce him, but he firmly refused; and if he will not do what I order him, he will surely be imprisoned and will be of those debased."[1]

Yusuf's Supplication and Imprisonment

Yusuf had assumed that his ordeal with Zuleikha had ended. However, he was now being pursued by all the women of the city, enchanted by his beauty. The pressure mounted as he was threatened with imprisonment unless he complied with Zuleikha's desires.

Recognizing that his only escape was through divine intervention, he turned to Allah in supplication:

" قَالَ رَبِّ ٱلسِّجۡنُ أَحَبُّ إِلَيَّ مِمَّا يَدۡعُونَنِيٓ إِلَيۡهِۖ وَإِلَّا تَصۡرِفۡ عَنِّي كَيۡدَهُنَّ أَصۡبُ إِلَيۡهِنَّ وَأَكُن مِّنَ ٱلۡجَٰهِلِينَ فَٱسۡتَجَابَ لَهُۥ رَبُّهُۥ فَصَرَفَ عَنۡهُ كَيۡدَهُنَّۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلۡعَلِيمُ "

"He said, 'My Lord, prison is more to my liking than that to which they invite me. And if You do not avert from me their plan, I might incline toward them and [thus] be of the ignorant.' So his Lord responded to him and averted from him their plan. Indeed, He is the Hearing, the Knowing."[2]

Yusuf sought imprisonment to safeguard his honor and remain away from temptation. He knew that without divine guidance, the human soul is vulnerable to evil, unless fortified by Allah's protection.

Allah accepted Yusuf's plea, and Al-'Aziz decided to imprison him—not for guilt, but to silence the gossip and restore stability in his household.

" ثُمَّ بَدَا لَهُم مِّنۢ بَعۡدِ مَا رَأَوُاْ ٱلۡأٓيَٰتِ لَيَسۡجُنُنَّهُۥ حَتَّىٰ حِينٖ "

"And so it occurred to those in charge, despite seeing all the proofs [of his innocence], that he should be imprisoned for a while." [3]

[1] (Surah Yusuf, Verse 32)
[2] (Surah Yusuf, Verses 33-34)
[3] (Surah Yusuf, Verse 35)

Prophet Yusuf's Years in Prison

Yusuf entered prison as a means to protect his honor and escape the persistent seduction of Zuleikha. He was the noble son of the prophets, descended from Yacub, Issac, and Ibrahim.

He remained imprisoned for over ten years, until he reached the age of thirty. His release came due to his ability to interpret dreams. One day, the king of Egypt had a troubling dream that neither the clergy nor the priests could decipher. They dismissed it as a false vision, but upon hearing of Yusuf's skill, they sought his interpretation. [vi]

" وَقَالَ ٱلۡمَلِكُ إِنِّيٓ أَرَىٰ سَبۡعَ بَقَرَٰتٖ سِمَانٖ يَأۡكُلُهُنَّ سَبۡعٌ عِجَافٞ وَسَبۡعَ سُنۢبُلَٰتٍ خُضۡرٖ وَأُخَرَ يَابِسَٰتٖ"

"And the king said, 'Indeed, I have seen [in a dream] seven fat cows being eaten by seven [that were] lean, and seven green spikes [of grain] and others [that were] dry." [1]

Yusuf interpreted the dream, foretelling a period of prosperity followed by a devastating famine.

" تَزۡرَعُونَ سَبۡعَ سِنِينَ دَأَبٗا فَمَا حَصَدتُّمۡ فَذَرُوهُ فِي سُنۢبُلِهِۦٓ إِلَّا قَلِيلٗا مِّمَّا تَأۡكُلُونَ ثُمَّ يَأۡتِي مِنۢ بَعۡدِ ذَٰلِكَ سَبۡعٞ شِدَادٞ يَأۡكُلۡنَ مَا قَدَّمۡتُمۡ لَهُنَّ إِلَّا قَلِيلٗا مِّمَّا تُحۡصِنُونَ ثُمَّ يَأۡتِي مِنۢ بَعۡدِ ذَٰلِكَ عَامٞ فِيهِ يُغَاثُ ٱلنَّاسُ وَفِيهِ يَعۡصِرُونَ "

"You will plant for seven years consecutively; and what you harvest leave in its spikes, except a little from which you eat. Then will come after that seven difficult [years] which will consume what you saved for them, except a little from which you store. Then will come after that a year in which the people will be given rain, and in which they will press [olives and grapes]." [2]

Yusuf's Demand for Justice

Impressed, the king ordered Yusuf's release.

"وَقَالَ ٱلۡمَلِكُ ٱئۡتُونِي بِهِۦۖ فَلَمَّا جَآءَهُ ٱلرَّسُولُ قَالَ ٱرۡجِعۡ إِلَىٰ رَبِّكَ فَسۡـَٔلۡهُ مَا بَالُ ٱلنِّسۡوَةِ ٱلَّٰتِي قَطَّعۡنَ أَيۡدِيَهُنَّۚ إِنَّ رَبِّي بِكَيۡدِهِنَّ عَلِيمٞ "

[1] (Surah Yusuf, Verse 43)
[2] (Surah Yusuf, Verses 47-49)

"And the king said, 'Bring him to me.' But when the messenger came to him, [Yusuf] said, 'Return to your master and ask him what is the case of the women who cut their hands. Indeed, my Lord is Knowing of their plan." [1]

Yusuf refused to be released until his innocence was proven. The king summoned the women of the city to inquire about their role in his imprisonment.

" قَالَ مَا خَطْبُكُنَّ إِذْ رَٰوَدتُّنَّ يُوسُفَ عَن نَّفْسِهِۦۚ قُلْنَ حَٰشَ لِلَّهِ مَا عَلِمْنَا عَلَيْهِ مِن سُوٓءٍۚ قَالَتِ ٱمْرَأَتُ ٱلْعَزِيزِ ٱلْـَٰٔنَ حَصْحَصَ ٱلْحَقُّ أَنَا۠ رَٰوَدتُّهُۥ عَن نَّفْسِهِۦ وَإِنَّهُۥ لَمِنَ ٱلصَّٰدِقِينَ "

"The King asked [the women], 'What is the explanation for us of the incident when you tried to seduce Yusuf?' They replied, 'Allah forbid! We know nothing indecent about him.' The Al-'Aziz's wife admitted, 'Now the truth has become evident. It was I who tried to seduce him, and indeed, he is surely truthful." [2]

His innocence was publicly acknowledged, and he was released from prison with honor.

Yusuf's Rise to Power

After witnessing Yusuf's wisdom and integrity, the king appointed him as Prime Minister of Egypt, replacing Al-'Aziz, who had passed away. Yusuf took charge of Egypt's treasury and grain reserves, ensuring the country's survival during the impending famine.

His leadership proved invaluable; without his foresight, Egypt would have suffered immensely.

Yusuf's Spiritual Role in Prison

During his years of imprisonment, Yusuf remained steadfast in his faith, preaching monotheism and calling people to worship Allah.

"يَٰصَٰحِبَيِ ٱلسِّجْنِ ءَأَرْبَابٌ مُّتَفَرِّقُونَ خَيْرٌ أَمِ ٱللَّهُ ٱلْوَٰحِدُ ٱلْقَهَّارُ مَا تَعْبُدُونَ مِن دُونِهِۦٓ إِلَّآ أَسْمَآءً سَمَّيْتُمُوهَآ أَنتُمْ وَءَابَآؤُكُم مَّآ أَنزَلَ ٱللَّهُ بِهَا مِن سُلْطَٰنٍۚ إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِۚ أَمَرَ أَلَّا تَعْبُدُوٓاْ إِلَّآ إِيَّاهُۚ ذَٰلِكَ ٱلدِّينُ ٱلْقَيِّمُ وَلَٰكِنَّ أَكْثَرَ ٱلنَّاسِ لَا يَعْلَمُونَ"

[1] (Surah Yusuf, Verse 50)
[2] (Surah Yusuf, Verse 51)

"O [my] two companions of the prison, Which is far better: many different lords or Allah, the One, the Prevailing? Whatever [idols] you worship instead of Him are mere names which you and your forefathers have made up—a practice Allah has never authorized. Legislation is not but for Allah. He has commanded that you worship not except Him. That is the upright faith, but most people do not know." [1]

Yusuf's Later Years and Death

Yusuf remained Prime Minister of Egypt for many years. He later brought his father Yacub, his brothers, and his entire family from the Levant to settle in Egypt.

After Yacub passed away, Yusuf and his brothers transported him to Hebron and buried him alongside his ancestors, Isaac and Ibrahim.

Yusuf continued his rule in Egypt until he died at the age of 120 years. His body remained in Egypt until the Israelites carried it with them upon their exodus, eventually burying him outside the walls of Hebron.

[1] (Surah Yusuf, Verses 39-40)

Prophet Ayoub

The Trials of Prophet Ayoub

Prophet Ayoub was a descendant of Al-Ais, son of Issac, son of Ibrahim Al-Khalil. He was married to Rahma, who was a descendant of Ephraim bin Yusuf Al-Siddiq. Ayoub was blessed with abundant wealth, numerous children, and perfect health—Allah had granted him all the worldly adornments of prosperity.

Despite this immense fortune, Allah willed for Ayoub to become a model of patience and perseverance, enduring suffering while remaining steadfast in his faith. His trials began with the loss of his wealth and livestock. Upon hearing of this calamity, Ayoub responded with gratitude to Allah.

"تُؤْتِي ٱلْمُلْكَ مَن تَشَآءُ وَتَنزِعُ ٱلْمُلْكَ مِمَّن تَشَآءُ وَتُعِزُّ مَن تَشَآءُ وَتُذِلُّ مَن تَشَآءُ ۖ بِيَدِكَ ٱلْخَيْرُ ۖ إِنَّكَ عَلَىٰ كُلِّ شَىْءٍ قَدِير"

"You give the dominion to whom You will and take the dominion away from whom You will. You honor whom You will and humble whom You will. In Your hand is [all] good. Indeed, You are over all things competent." [1]

Soon as after, tragedy struck again—his seven children perished when the roof of their house collapsed. Though grief overtook him, Ayoub remained patient, turning to Allah.

" إِنَّا لِلَّهِ وَإِنَّآ إِلَيْهِ رَٰجِعُون"

"Verily, we belong to Allah and to Him we shall return."[2]

The Trial of Illness

Allah tested Ayoub further, afflicting him with a severe illness that rendered him bedridden, weak as a skeleton, unable to move. His suffering lasted for seven years, during which his friends abandoned him. Only his wife, Rahma, remained steadfast.

[1] (Surah Ali-Imran, Verse 26)
[2] (Surah Al-Baqarah, Verse 126)

Rahma: The Epitome of Devotion

Rahma was an embodiment of loyalty and kindness. She shared in her husband's suffering, enduring the loss of her children, wealth, and comfort. Despite these trials, she remained by Ayoub's side, earning sustenance and caring for his needs with unwavering patience.

Rahma's devotion is a testament to true faith, proving her to be a woman of exceptional virtue—one who endured adversity without complaint, standing firm in support of her husband.

Ayoub's Plea to Allah

One day, Rahma left for the market but returned late, leading Ayoub to rebuke her. He swore to strike her and expel her from his home until Allah decreed otherwise. Left alone in his suffering, Ayoub turned his heart completely to Allah.

" وَأَيُّوبَ إِذْ نَادَىٰ رَبَّهُۥٓ أَنِّي مَسَّنِيَ ٱلضُّرُّ وَأَنتَ أَرْحَمُ ٱلرَّٰحِمِينَ فَٱسْتَجَبْنَا لَهُۥ فَكَشَفْنَا مَا بِهِۦ مِن ضُرّٖ"

"And [mention] Ayoub, when he called to his Lord, 'Indeed, adversity has touched me, and You are the Most Merciful of the merciful.' So We responded to him and removed what afflicted him of adversity." [1]

Allah's mercy surrounded Ayoub as he demonstrated unparalleled patience.

The Divine Command

Ayoub heard the divine call:

" ٱرْكُضْ بِرِجْلِكَۖ هَٰذَا مُغْتَسَلُۢ بَارِدٞ وَشَرَابٞ"

"Stomp your foot: [now] here is a cool [and refreshing] spring for washing and drinking." [2]

He prostrated in gratitude and struck the ground with his foot. Water gushed forth, and Ayoub drank until he was satisfied. As he bathed in the spring,

[1] (Surah Al-Anbiya, Verses 83-84)
[2] (Surah Sad, Verse 42)

Allah instantly restored his health, relieving him of his suffering as if no harm had ever touched him.

The Restoration of Ayoub's Health

Rahma could not bear to leave Ayoub alone in his suffering, and despite his rebuke, she returned to him, offering her continued devotion. She sought no blame for his words, understanding the depths of his distress. Upon entering the house, she was overwhelmed with joy to find her husband miraculously healed.

She embraced him and fell into prostration, expressing gratitude to Allah for restoring his health. Through tears of relief, she gently reminded Ayoub of his oath and asked if he would fulfill it. Ayoub, bound by his promise, was filled with sorrow over the thought of harming his wife, who had stood by him faithfully. At that moment, he received divine guidance:

" وَخُذْ بِيَدِكَ ضِغْثًا فَاضْرِب بِّهِ وَلَا تَحْنَثْ"

"And take in your hand a bunch [of grass] and strike [your wife] with it and do not break your oath." [1]

Allah, in His mercy, provided Ayoub with a lawful solution—allowing him to symbolically fulfill his oath without harming Rahma. With profound relief, Ayoub explained to his wife that Allah had granted them leniency, and he lightly struck her with a bundle of straw.

The Restoration of Ayoub's Family

Rahma, with tearful joy, praised Allah for healing Ayoub. Then, with longing, she asked her husband about their lost children, recalling their patience and submission when tragedy struck. Ayoub turned to his Lord, and in response, he received the divine promise:

"وءَاتَيْنَٰهُ أَهْلَهُۥ وَمِثْلَهُم مَّعَهُمْ رَحْمَةً مِّنْ عِندِنَا وَذِكْرَىٰ لِلْعَٰبِدِينَ"

"And We restored his family to him, twice as many, as a mercy from Us and a lesson for the [devoted] worshippers." [1]

[1] (Surah Sad, Verse 44)

Ayoub and Rahma prostrated in gratitude, and when they lifted their heads, they were astonished—all their children entered the house, laughing and rejoicing, embracing their parents. Overcome with emotion, Ayoub's voice resounded through the air, glorifying Allah, and his praises echoed across the city.

The Legacy of Rahma

The miraculous restoration of Ayoub's health and family was witnessed by the people, further establishing his story as a testament to divine mercy and unwavering faith.

Rahma remains an unparalleled example of loyalty, patience, and sacrifice. She endured the most harrowing trials—losing wealth, children, and comfort—yet remained steadfast beside her afflicted husband. Her dedication to earning sustenance and supporting him in adversity speaks to her noble character.

Rahma's story is a beacon for all women, exemplifying faithfulness in hardship and unwavering commitment to righteousness. She stands as a symbol of endurance, resilience, and devotion, embodying patience beyond human capacity.

[1] (Surah Al-Anbiya, Verse 84)

Prophet Musa

Prophet Musa was born in Egypt and raised in the house of Pharaoh Ramses II. His father, Imran, and his mother, Yochabed, were descendants of the Israelites, who had migrated to Egypt along with the twelve tribes, the sons of Prophet Yacoub. The Israelites settled in Jishan, in what is now Al-Sharqiya Governorate, and remained there for four centuries until the birth of Musa .

The story of Musa is mentioned throughout many surahs in the Quran—more than any other prophet. His life is filled with miracles, trials, and divine intervention, shaping his mission as a messenger of Allah.

Yochabed's Struggle to Protect Musa

Yochabed was both the wife and aunt of Imran, a practice that was permissible before the revelation of the Torah. She first gave birth to her daughter Mariam and then her son Haron .

During her pregnancy with Musa, the high priest warned Pharaoh that an Israelite child born that year would bring the downfall of his kingdom. Enraged, Pharaoh ordered the execution of all newborn Israelite males—a decree enforced with precision.

To protect her son, Yochabed concealed her pregnancy from Pharaoh's soldiers. After giving birth, she hid Musa for three months. However, Pharaoh's forces routinely raided Israelite homes, slaughtering infants before their parents and tossing their bodies into the Nile River. As Musa grew, his cries became louder, making it impossible to keep him hidden.

The Divine Command to Cast Musa into the River

Desperate to save her son, Yochabed spent sleepless nights fearing for his safety. At dawn, exhaustion overtook her, and she dreamed of an angel instructing her:

" أَنۡ أَرۡضِعِيهِۖ فَإِذَا خِفۡتِ عَلَيۡهِ فَأَلۡقِيهِ فِي ٱلۡيَمِّ وَلَا تَخَافِي وَلَا تَحۡزَنِيٓۖ إِنَّا رَآدُّوهُ إِلَيۡكِ وَجَاعِلُوهُ مِنَ ٱلۡمُرۡسَلِينَ"

"Suckle him, but when you fear for him, cast him into the river and do not fear and do not grieve. Indeed, We will return him to you and will make him one of the messengers" [1]

Yochabed, distressed, questioned the angel, fearing that Musa would drown. The angel reassured her:

"أَنِ ٱقْذِفِيهِ فِي ٱلتَّابُوتِ فَٱقْذِفِيهِ فِي ٱلْيَمِّ فَلْيُلْقِهِ ٱلْيَمُّ بِٱلسَّاحِلِ يَأْخُذْهُ عَدُوٌّ لِّي وَعَدُوٌّ لَّهُ"

"Cast him into the chest and cast it into the river, and the river will throw it onto the bank; there will take him an enemy to Me and an enemy to him" [2]

Musa's Journey to Pharaoh's Palace

After the angel ascended, Yochabed awoke with renewed hope, her fears eased despite her lingering apprehension about casting her newborn into the river. She shared her vision with her husband, Imran, who rejoiced, prostrating in gratitude to Allah for His promise. Perhaps Musa was the child foretold in Pharaoh's prophecy.

Imran set to work crafting a sturdy wooden basket, while Yochabed lined it with pillows to ensure Musa's comfort. Imran inscribed sacred phrases on the four sides of the chest in Hebrew, entrusting Musa's fate to divine protection.

After Yochabed suckled her son one last time, his father, brother Haron, and sister Mariam kissed him tenderly, followed by Yochabed, who cradled him close, tears streaming down her face. She then placed him carefully in the box, ensuring air holes allowed him to breathe. With a heavy heart, she carried him to the Nile, gently lowering the chest onto the water's surface, unseen by others.

The current carried the floating chest into the heart of the river, surrounded by angels of mercy and guarded by Allah's watchful eye.

"وَلِتُصْنَعَ عَلَىٰ عَيْنِيَ"

"You will be raised under My eyes."[3]

[1] (Surah Al-Qasas, Verse 7)
[2] (Surah Taha, Verse 39)
[3] (Surah Taha, Verse 39)

Musa Reaches Pharaoh's Palace

Coincidentally, Musa was cast into the Nile during a time of flood, when waters surged and carried the chest swiftly downstream. Yet, divine command ensured his safety.

"فَلْيُلْقِهِ ٱلْيَمُّ بِٱلسَّاحِلِ"

"Cast it into the river, and the river will throw it onto the bank."[1]

Obeying the divine decree, the waters guided Musa's chest toward the shore, where he was destined to fall into the hands of an enemy to Allah and an enemy to him—Pharaoh.

"يَأْخُذْهُ عَدُوٌّ لِّي وَعَدُوٌّ لَّهُۥ"

"There will take him an enemy to Me and an enemy to him."[2]

Musa's chest drifted until it became entangled in bushes beneath Pharaoh's palace, marking the beginning of a miraculous journey.

"فَٱلْتَقَطَهُۥٓ ءَالُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا وَحَزَنًا "

"So the family of Pharaoh picked him up [out of the river] that he might become to them an enemy and a [cause of] grief."[3]

The Pharaoh's Wife

When Pharaoh's wife noticed the coffin drifting near the palace, she ordered her servants to bring it to her. As they opened the box, they discovered a radiant, cheerful Hebrew infant. Allah had already cast love for the child into her heart, and she embraced him with the tenderness and compassion of a mother

At that moment, her emotions overcame her, and she felt an unbreakable attachment to the child. Musa was now under Allah's divine care, ensuring that the affection Pharaoh's wife had for him would never wane

When Pharaoh, Ramses II, saw the child, he immediately realized that this was an Israelite and not an Egyptian. Concerned by the prophecy that an

[1] (Surah Taha, Verse 39)
[2] (Surah Taha, Verse 39)
[3] (Surah Al-Qasas, Verse 8)

Israelite child would rise against him, Pharaoh ordered his executioner to kill the child and dispose of the body

The Plea of the Pharaoh's Wife

Pharaoh's wife was horrified at his command and instinctively encircled the child, shielding him. She pleaded with her husband

"قُرَّتُ عَيۡنٖ لِّي وَلَكَۖ لَا تَقۡتُلُوهُ عَسَىٰٓ أَن يَنفَعَنَآ أَوۡ نَتَّخِذَهُۥ وَلَدٗا"

"The joy of the eyes to me and to you. Do not kill him; perhaps he may benefit us, or we may adopt him as a son"[1]

Refusing to hand Musa over, she cradled him closely, fearing for his life. Realizing that he could not separate his wife from the child, Pharaoh softened his stance and reluctantly reassured her that Musa would be safe

Pharaoh's wife, relieved, took the child to her room and ordered her servants to prepare a bed for him. She did not allow anyone to take Musa away from her, fearing for his safety. Overcome by motherly affection, she instructed her maids to bring wet nurses for him

Allah confirmed His favor upon Musa

"وَأَلۡقَيۡتُ عَلَيۡكَ مَحَبَّةٗ مِّنِّي "

"And I bestowed upon you love from Me"[2]

The Distress of Yochabed

After casting Musa into the Nile, Yochabed was overwhelmed with anguish. The heartache of a mother gripped her, tormenting her with doubts—had her son drowned? Had the fish consumed him? Would Pharaoh's soldiers capture and kill him?

As despair consumed her, Allah strengthened her heart, granting her serenity and reminding her of His promise

"وَأَصۡبَحَ فُؤَادُ أُمِّ مُوسَىٰ فَٰرِغًاۖ إِن كَادَتۡ لَتُبۡدِي بِهِۦ لَوۡلَآ أَن رَّبَطۡنَا عَلَىٰ قَلۡبِهَا لِتَكُونَ مِنَ ٱلۡمُؤۡمِنِينَ"

[1] (Surah Al-Qasas, Verse 9)
[2] (Surah Taha, Verse 39)

"And the heart of Musa's mother became empty. She was about to disclose [the matter concerning] him had We not bound fast her heart that she would be of the believers"[1]

Despite her sorrow, Yochabed held onto her faith, trusting that Allah would return her son to her as He had promised

Mariam's Role in Musa's Rescue

Yochabed, desperate to learn the fate of her son, sent her daughter Mariam to follow the floating coffin along the Nile's edge and report its destination

"قَالَتۡ لِأُخۡتِهِۦ قُصِّيهُۖ فَبَصُرَتۡ بِهِۦ عَن جُنُبٖ وَهُمۡ لَا يَشۡعُرُونَ "

"She said to his sister, 'Follow him.' So she watched him from a distance while they perceived not"[2]

Meanwhile, Pharaoh's wife struggled to find a wet nurse for Musa, as he refused to suckle from any of them

"وَحَرَّمۡنَا عَلَيۡهِ ٱلۡمَرَاضِعَ مِن قَبۡلُ"

"And We had forbidden him from among the wet nurses before"[3]

In an effort to find a suitable nurse, Pharaoh's wife ordered that Musa be taken outside the palace to test him with other women. At that moment, Mariam saw her brother and approached the guards

"فَقَالَتۡ هَلۡ أَدُلُّكُمۡ عَلَىٰٓ أَهۡلِ بَيۡتٖ يَكۡفُلُونَهُۥ لَكُمۡ وَهُمۡ لَهُۥ نَٰصِحُونَ"

"So she said, 'Shall I direct you to a family who will raise him for you and look after him with care?" [4]

The guards agreed, and Mariam rushed home to bring her mother, Yochabed. Upon hearing the news, Yochabed hurried to meet her son, and as soon as Musa was placed in her arms, he eagerly latched onto her. Seeing this, the palace officials accepted her as his nurse

"فَرَدَدۡنَٰهُ إِلَىٰٓ أُمِّهِۦ كَيۡ تَقَرَّ عَيۡنُهَا وَلَا تَحۡزَنَ وَلِتَعۡلَمَ أَنَّ وَعۡدَ ٱللَّهِ حَقّٞ وَلَٰكِنَّ أَكۡثَرَهُمۡ لَا يَعۡلَمُونَ"

[1] (Surah Al-Qasas, Verse 10)
[2] (Surah Al-Qasas, Verse 11)
[3] (Surah Al-Qasas, Verse 12)
[4] (Surah Al-Qasas, Verse 12)

"So We restored him to his mother that she might be content and not grieve and that she would know that the promise of Allah is true. But most of them do not know"[1]

The Naming and Upbringing of Musa

Pharaoh's wife named the child Musa, meaning plucked from between trees and water, for in the ancient Egyptian language, "mo" meant water, and "shi" meant trees

Musa grew up under Pharaoh's protection and was known as Musa, the son of Pharaoh, having been adopted by Pharaoh's wife. He was raised in luxury, receiving the finest education and training in administration and religious studies. Yet, despite his brilliance in mathematics and literature, his heart never embraced Egypt's polytheistic religion

As he matured, his true identity was revealed to him by his mother, Yochabed, who informed him that he was an Israelite from the lineage of Yacoub and a follower of the faith of Ibrahim. She narrated to him the Israelites' history in Egypt—how they had maintained their monotheistic beliefs for four centuries, refusing to worship Egypt's idols

Musa embraced monotheism and rejected the idol worship of Egypt, often sharing his thoughts with Pharaoh's wife. She, too, inclined toward the idea of one true God, displaying early glimpses of faith

Musa's Strength and Advocacy for the Israelites

As Musa grew into adulthood, he became a strong, muscular man. His mother assured him that he was the child of prophecy, destined to be Allah's messenger

"وَلَمَّا بَلَغَ أَشُدَّهُۥٓ ءَاتَيۡنَٰهُ حُكۡمٗا وَعِلۡمٗاۚ وَكَذَٰلِكَ نَجۡزِي ٱلۡمُحۡسِنِينَ "

"And when he attained his full strength and maturity, We gave him judgment and knowledge. And thus We reward the doers of good"[2]

Musa became a well-known defender of the Israelites, frequently advocating for their rights. One day, a quarrel broke out between an Egyptian and a

[1] (Surah Al-Qasas, Verse 13)
[2] (Surah Yusuf, Verse 22)

Hebrew, and the Hebrew called upon Musa for help. In a moment of anger, Musa struck the Egyptian, killing him

Overcome with regret, he turned to Allah in repentance, recognizing the act as the influence of Satan

"قَالَ رَبِّ بِمَآ أَنۡعَمۡتَ عَلَيَّ فَلَنۡ أَكُونَ ظَهِيرٗا لِّلۡمُجۡرِمِينَ "

"[Musa] said, 'My Lord, because You have favored me, I will never be an assistant to the criminals"[1]

Musa's Escape from Egypt

The next day, Musa encountered the same Hebrew man in another quarrel with an Egyptian. The Israelite once again called upon Musa for support

"قَالَ لَهُۥ مُوسَىٰٓ إِنَّكَ لَغَوِيّٞ مُّبِينٞ فَلَمَّآ أَنۡ أَرَادَ أَن يَبۡطِشَ بِٱلَّذِي هُوَ عَدُوّٞ لَّهُمَا قَالَ يَٰمُوسَىٰٓ أَتُرِيدُ أَن تَقۡتُلَنِي كَمَا قَتَلۡتَ نَفۡسَۢا بِٱلۡأَمۡسِ "

"[Musa] rebuked him, 'Indeed, you are clearly a trouble-maker.' Then when Musa was about to lay his hands on whom he felt was an enemy to both of them, the enemy said, 'O Musa! Do you intend to kill me as you killed a man yesterday?"[2]

At that moment, word spread throughout the city that Musa had killed the Egyptian the day before. As a result, the Egyptian authorities conspired to kill him. A righteous man approached Musa and warned him

"إِنَّ ٱلۡمَلَأَ يَأۡتَمِرُونَ بِكَ لِيَقۡتُلُوكَ فَٱخۡرُجۡ إِنِّي لَكَ مِنَ ٱلنَّٰصِحِينَ "

"Indeed, the elite are conspiring to kill you, so leave [the city]; indeed, I am to you of the sincere advisors." [3]

Musa fled from Egypt

"فَخَرَجَ مِنۡهَا خَآئِفٗا يَتَرَقَّبُۖ قَالَ رَبِّ نَجِّنِي مِنَ ٱلۡقَوۡمِ ٱلظَّٰلِمِينَ "

[1] (Surah Al-Qasas, Verse 17)
[2] (Surah Al-Qasas, Verses 18-19)
[3] (Surah Al-Qasas, Verse 20)

"So Musa left the city in a state of fear and caution, praying, 'My Lord! Save me from the wrongdoing people." [1]

Musa's Time in Midian and His Divine Mission

Musa crossed the Sinai Peninsula to the valley of Midian, where he spent nearly twenty years and married the daughter of a righteous man. At the age of forty, he returned to Egypt. At Mount Sinai, Allah spoke to him from the right side of the mountain, near the blessed tree, commanding him to return to Pharaoh and demand that he free the Israelites from their suffering

Allah granted Musa two miracles to present before Pharaoh—the staff that transformed into a great serpent, and his hand that, upon being placed in his pocket, emerged radiant and illuminating the horizons. Thus, Musa's journey as a prophet began

Musa Confronts Pharaoh

Upon returning to Egypt, Musa went to Pharaoh, accompanied by his brother Haron. They requested that Pharaoh allow the Israelites to leave Egypt for the Levant. Musa also called Pharaoh to believe in Allah, the Creator of the universe

Pharaoh refused to believe in Allah or to let the Israelites go, despite witnessing the miracles Musa performed. Meanwhile, Pharaoh's wife rejoiced at Musa's return, after twenty years in Midian. She eagerly listened to his message and the words Allah spoke to him at Sinai. Her heart became filled with faith, and she declared her belief in Allah

She assured Musa that she would aid and defend him against Pharaoh, just as she had protected him since she saved him from the Nile. She prostrated to Allah and prayed

"رَبِّ ٱبۡنِ لِي عِندَكَ بَيۡتٗا فِي ٱلۡجَنَّةِ وَنَجِّنِي مِن فِرۡعَوۡنَ وَعَمَلِهِۦ وَنَجِّنِي مِنَ ٱلۡقَوۡمِ ٱلظَّٰلِمِينَ "

"My Lord, build for me near You a house in Paradise and save me from Pharaoh and his deeds and save me from the wrongdoing people."[2]

[1] (Surah Al-Qasas, Verse 21)
[2] (Surah At-Tahrim, Verse 11)

The Legacy of Pharaoh's Wife

Pharaoh's wife became a symbol of wisdom, free thought, and spiritual conviction. She believed in Musa's Lord with unwavering faith and asked Allah to save her from Pharaoh's oppression and brutality

Her courage and enlightenment were immortalized in the Quran as an example of strong faith and moral clarity

"وَضَرَبَ ٱللَّهُ مَثَلًا لِّلَّذِينَ ءَامَنُواْ ٱمۡرَأَتَ فِرۡعَوۡنَ"

"And Allah presents an example of those who believed: the wife of Pharaoh."[1]

[1] (Surah At-Tahrim, Verse 11)

Saffurah

The Daughter of the Righteous Man

Saffurah, the wife of the prophet Musa and the daughter of the righteous man, plays a significant role in a story marked by faith, hardship, and divine intervention. Musa's journey to marrying her began when he fled Egypt in fear, seeking Allah's protection from the unjust. He wandered through the Sinai desert without guidance, relying solely on divine inspiration. For eight days, he traveled day and night until he reached Madian, near the Gulf of Aqaba. Exhausted, he rested under a tree beside a well, where shepherds gathered to water their sheep.

"وَلَمَّا تَوَجَّهَ تِلۡقَآءَ مَدۡيَنَ قَالَ عَسَىٰ رَبِّيٓ أَن يَهۡدِيَنِي سَوَآءَ ٱلسَّبِيلِ ٢٢ وَلَمَّا وَرَدَ مَآءَ مَدۡيَنَ وَجَدَ عَلَيۡهِ أُمَّةٗ مِّنَ ٱلنَّاسِ يَسۡقُونَ وَوَجَدَ مِن دُونِهِمُ ٱمۡرَأَتَيۡنِ تَذُودَانِ"

"And when he directed himself toward Madyan, he said, 'Perhaps my Lord will guide me to the sound way.' And when he came to the well of Madyan, he found there a crowd of people watering [their flocks], and he found aside from them two women driving back [their flocks]."[1]

These two sisters struggled to keep their sheep apart from the others. Seeing their difficulty, Musa approached them, asking about their situation.

"قَالَتَا لَا نَسۡقِي حَتَّىٰ يُصۡدِرَ ٱلرِّعَآءُۖ وَأَبُونَا شَيۡخٞ كَبِيرٞ"

"They said, 'We do not water until the shepherds dispatch [their flocks]; and our father is an old man."[2]

Recognizing their helplessness, Musa took action. With his strength and generosity, he pushed through the crowd, watered their sheep, and then withdrew to the shade, praying to Allah.

"فَسَقَىٰ لَهُمَا ثُمَّ تَوَلَّىٰٓ إِلَى ٱلظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَآ أَنزَلۡتَ إِلَيَّ مِنۡ خَيۡرٖ فَقِيرٞ"

"So he watered [their flocks] for them; then he went back to the shade and said, 'My Lord, indeed I am, for whatever good You would send down to me, in need."[3]

[1] (Surah Al-Qasas, Verses 22-23)
[2] (Surah Al-Qasas, Verse 23)
[3] (Surah Al-Qasas, Verse 24)

When the sisters returned home earlier than usual, their father inquired about the stranger who had assisted them. Grateful for his kindness, he sent one of his daughters to invite Musa.

"فَجَآءَتۡهُ إِحۡدَىٰهُمَا تَمۡشِي عَلَى ٱسۡتِحۡيَآءٖ قَالَتۡ إِنَّ أَبِي يَدۡعُوكَ لِيَجۡزِيَكَ أَجۡرَ مَا سَقَيۡتَ لَنَا"

"So one of the two women came to him walking with shyness. She said, 'Indeed, my father invites you that he may reward you for having watered for us."[1]

Musa recognized Allah's answer to his prayer and followed her. Upon reaching the house, he was warmly welcomed by her father, the noble elder of Madian. Musa recounted his journey, explaining his escape from Egypt after inadvertently causing the death of an Egyptian. The wise old man reassured him.

"فَلَمَّا جَآءَهُ وَقَصَّ عَلَيۡهِ ٱلۡقَصَصَ قَالَ لَا تَخَفۡۖ نَجَوۡتَ مِنَ ٱلۡقَوۡمِ ٱلظَّٰلِمِينَ "

"So when he came to him and narrated to him the story, he said, 'Fear not. You have escaped from the wrongdoing people."[2]

The woman accompanying Musa subtly expressed her wish for marriage without compromising her modesty.

(قَالَتۡ إِحۡدَىٰهُمَا يَٰٓأَبَتِ ٱسۡتَـٔۡجِرۡهُۖ إِنَّ خَيۡرَ مَنِ ٱسۡتَـٔۡجَرۡتَ ٱلۡقَوِيُّ ٱلۡأَمِينُ)

"One of the women said, 'O my father, hire him. Indeed, the best one you can hire is the strong and the trustworthy." [3]

Her father immediately understood the deeper meaning behind her words—she saw Musa as an ideal husband. Perceiving the wisdom in her request, he decided to offer Musa his daughter's hand in marriage.

"قَالَ إِنِّيٓ أُرِيدُ أَنۡ أُنكِحَكَ إِحۡدَى ٱبۡنَتَيَّ هَٰتَيۡنِ عَلَىٰٓ أَن تَأۡجُرَنِي ثَمَٰنِيَ حِجَجٖۖ فَإِنۡ أَتۡمَمۡتَ عَشۡرٗا فَمِنۡ عِندِكَۖ وَمَآ أُرِيدُ أَنۡ أَشُقَّ عَلَيۡكَۚ سَتَجِدُنِيٓ إِن شَآءَ ٱللَّهُ مِنَ ٱلصَّٰلِحِينَ "

"He said, 'Indeed, I wish to wed you one of these, my two daughters, on [the condition] that you serve me for eight years; but if you complete ten, it will

[1] (Surah Al-Qasas, Verse 25)
[2] (Surah Al-Qasas, Verse 25)
[3] (Surah Al-Qasas, Verse 26)

be [as a favor] from you. And I do not wish to put you in difficulty. You will find me, if Allah wills, from among the righteous." [1]

Musa was astonished by this generous offer, which provided him with security, honor, and stability. Having fled Egypt with no purpose other than survival, this proposal seemed like a divine response to his prayers.

"قَالَ ذَٰلِكَ بَيۡنِي وَبَيۡنَكَۖ أَيَّمَا ٱلۡأَجَلَيۡنِ قَضَيۡتُ فَلَا عُدۡوَٰنَ عَلَيَّۖ وَٱللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٞ"

"[Musa] said, 'That is [settled] between me and you. Whichever of the two terms I complete—there is no injustice to me, and Allah, over what we say, is Witness." [2]

The father wisely left the choice between his daughters to Musa. He chose the younger sister, Saffurah, while her elder sister was named Hanouna. Musa and Saffurah lived happily in Madian, where they were blessed with two sons, Habershom and Eliezer.

After twenty years in Madian, Musa longed to return to Egypt to see his family. He hoped that Pharaoh had forgotten the murder incident or had possibly passed away. Seeking his father-in-law's permission, Shuaib granted Musa leave and generously provided him with sheep, livestock, and wealth. Before Musa's departure, Shuaib entrusted him with a special stick—an inheritance of prophets—cherished and safeguarded.

Musa, his wife, and children embarked on their journey to Egypt when he was forty. Traveling through deserts and mountains, they arrived at Mount Sinai one night under bitter cold and strong winds. Musa attempted to kindle a fire without success, then noticed a distant flame.

"قَالَ لِأَهۡلِهِ ٱمۡكُثُوٓاْ إِنِّيٓ ءَانَسۡتُ نَارٗا لَّعَلِّيٓ ءَاتِيكُم مِّنۡهَا بِقَبَسٍ أَوۡ أَجِدُ عَلَى ٱلنَّارِ هُدٗى "

"He said to his family, 'Stay here; indeed, I have perceived a fire. Perhaps I can bring you a torch or find at the fire some guidance."[3]

Musa approached the fire, hoping to retrieve embers or encounter travelers. However, he heard a divine call from the blessed valley.

[1] (Surah Al-Qasas, Verse 27)
[2] (Surah Al-Qasas, Verse 28)
[3] (Surah Taha, Verse 10)

"فَلَمَّآ أَتَىٰهَا نُودِيَ مِن شَٰطِيِٕ ٱلۡوَادِ ٱلۡأَيۡمَنِ فِي ٱلۡبُقۡعَةِ ٱلۡمُبَٰرَكَةِ مِنَ ٱلشَّجَرَةِ أَن يَٰمُوسَىٰٓ إِنِّيٓ أَنَا ٱللَّهُ رَبُّ ٱلۡعَٰلَمِينَ "

"So when he came to it, he was called from the right side of the valley in a blessed spot—from the tree, 'O Musa, indeed I am Allah, Lord of the worlds." [1]

Overwhelmed, Musa prostrated in awe and reverence, trembling in fear. The sacred light enveloped him, and divine mercy reassured him. Allah then bestowed upon Musa profound signs.

"وَمَا تِلۡكَ بِيَمِينِكَ يَٰمُوسَىٰ ١٧ قَالَ هِيَ عَصَايَ أَتَوَكَّؤُاْ عَلَيۡهَا وَأَهُشُّ بِهَا عَلَىٰ غَنَمِي وَلِيَ فِيهَا مَـَٔارِبُ أُخۡرَىٰ ١٨ قَالَ أَلۡقِهَا يَٰمُوسَىٰ ١٩ فَأَلۡقَىٰهَا فَإِذَا هِيَ حَيَّةٞ تَسۡعَىٰ ٢٠ قَالَ خُذۡهَا وَلَا تَخَفۡۖ سَنُعِيدُهَا سِيرَتَهَا ٱلۡأُولَىٰ ٢١ وَٱضۡمُمۡ يَدَكَ إِلَىٰ جَنَاحِكَ تَخۡرُجۡ بَيۡضَآءَ مِنۡ غَيۡرِ سُوٓءٍ ءَايَةً أُخۡرَىٰ ٢٢ لِنُرِيَكَ مِنۡ ءَايَٰتِنَا ٱلۡكُبۡرَى"

"And what is that in your right hand, O Musa?"

He said, "It is my staff; I lean upon it, and I bring down leaves for my sheep, and I have therein other uses."

[Allah] said, "Throw it down, O Musa." So he threw it down, and suddenly it was a serpent, moving swiftly. [Allah] said, "Seize it and fear not; We will return it to its former condition." And "Draw in your hand to your side; it will come out white without disease—another sign. That We may show you [some] of Our greater signs." [2]

Musa understood that these miracles signified a greater mission and an immense responsibility. Then, Allah revealed to him:

"فَذَٰنِكَ بُرۡهَٰنَانِ مِن رَّبِّكَ إِلَىٰ فِرۡعَوۡنَ وَمَلَإِيْهِۦٓۚ إِنَّهُمۡ كَانُواْ قَوۡمٗا فَٰسِقِينَ "

"These are two proofs from your Lord to Pharaoh and his chiefs. They have truly been a rebellious people." [3]

Upon hearing this, Musa remembered the past incident that had caused him to flee Egypt.

[1] (Surah Al-Qasas, Verse 30)
[2] (Surah Taha, Verses 17-23)
[3] (Surah Al-Qasas, Verse 32)

"قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ أَن يَقْتُلُونِ ٣٣ وَأَخِي هَٰرُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا فَأَرْسِلْهُ مَعِيَ رِدْءًا يُصَدِّقُنِيٓ إِنِّيٓ أَخَافُ أَن يُكَذِّبُونِ "

"[Musa] said, 'My Lord, indeed I killed from among them someone, and I fear they will kill me. And my brother Aaron is more eloquent than I, so send him with me as a helper to support what I say, for I truly fear they may reject me." [1]

Despite his fears, Musa was candid with Allah, expressing his concerns with humility. In response, Allah reassured him:

"قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا سُلْطَٰنًا فَلَا يَصِلُونَ إِلَيْكُمَا بِـَٔايَٰتِنَآ أَنتُمَا وَمَنِ ٱتَّبَعَكُمَا ٱلْغَٰلِبُونَ "

"[Allah] said, 'We will strengthen your arm through your brother and grant you both supremacy, so they will not reach you. [It will be] through Our signs; you and those who follow you will be the predominant." [2]

This blessed encounter came to an end with a divine revelation:

"وَكَلَّمَ ٱللَّهُ مُوسَىٰ تَكْلِيمًا "

"And Allah spoke to Moses with [direct] speech."[3]

Musa returned to his wife, Saffurah, who saw the divine radiance enveloping him, as if he were a beacon of light. As he recounted his experience, she prostrated in gratitude to Allah for choosing her husband as His messenger. From that moment on, Saffurah became a steadfast companion in his mission, supporting him through every trial.

As Musa confronted Pharaoh, Saffurah remained his pillar of strength, encouraging perseverance in the face of adversity. Allah struck Egypt with calamities—locusts, lice, and frogs—until Pharaoh perished, allowing Musa to lead the Israelites to safety. However, Pharaoh pursued them relentlessly, attempting to force them back into slavery. At that critical moment, Allah commanded Musa:

"أَنِ ٱضْرِب بِّعَصَاكَ ٱلْبَحْرَ فَٱنفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَٱلطَّوْدِ ٱلْعَظِيمِ ٦٣ وَأَزْلَفْنَا ثَمَّ ٱلْـَٔاخَرِينَ ٦٤ وَأَنجَيْنَا مُوسَىٰ وَمَن مَّعَهُۥٓ أَجْمَعِينَ ٦٥ ثُمَّ أَغْرَقْنَا ٱلْـَٔاخَرِينَ "

[1] (Surah Al-Qasas, Verses 33-34)
[2] (Surah Al-Qasas, Verse 35)
[3] (Surah An-Nisa, Verse 164)

"So We inspired Musa: ‘Strike the sea with your staff,’ and the sea was split, each part was like a huge mountain. We drew the pursuers to that place, and delivered Musa and those with him all together. Then We drowned the others." [1]

After escaping Pharaoh’s tyranny, Musa faced the struggles of his people, who demanded water, food, and shelter in the barren desert. Saffurah, ever compassionate, cared for Musa and encouraged patience. She believed that Allah would provide relief, and indeed, He did:

"وَأَوْحَيْنَآ إِلَىٰ مُوسَىٰٓ إِذِ ٱسْتَسْقَىٰهُ قَوْمُهُۥٓ أَنِ ٱضْرِب بِّعَصَاكَ ٱلْحَجَرَ ۖ فَٱنۢبَجَسَتْ مِنْهُ ٱثْنَتَا عَشْرَةَ عَيْنًا ۖ قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ ۚ وَظَلَّلْنَا عَلَيْهِمُ ٱلْغَمَٰمَ وَأَنزَلْنَا عَلَيْهِمُ ٱلْمَنَّ وَٱلسَّلْوَىٰ ۖ كُلُوا۟ مِن طَيِّبَٰتِ مَا رَزَقْنَٰكُمْ"

"And We inspired Musa, when his people asked him for water, 'Strike with your staff the stone,' and there gushed forth from it twelve springs, and every people knew its drinking-place. And We caused the clouds to provide shade over them and sent down for them manna and quails, [saying], 'Eat from the good things with which We have provided you."[2]

Saffurah remained Musa's faithful companion through all hardships, strengthening his resolve and reinforcing his commitment to his divine mission.

Allah bestowed a great bounty upon the people of Musa, providing them with sustenance without toil. Each morning, they found the earth furnished with quails, and manna— a sweet, leaf-like food. Additionally, He graced them with clouds that shielded them from the scorching desert sun. Yet, despite these divine provisions, they soon grew weary of the monotony and began to complain.

"وَإِذْ قُلْتُمْ يَٰمُوسَىٰ لَن نَّصْبِرَ عَلَىٰ طَعَامٍ وَٰحِدٍ فَٱدْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنۢبِتُ ٱلْأَرْضُ مِنۢ بَقْلِهَا وَقِثَّآئِهَا وَفُومِهَا وَعَدَسِهَا وَبَصَلِهَا ۖ قَالَ أَتَسْتَبْدِلُونَ ٱلَّذِى هُوَ أَدْنَىٰ بِٱلَّذِى هُوَ خَيْرٌ ۚ ٱهْبِطُوا۟ مِصْرًا فَإِنَّ لَكُم مَّا سَأَلْتُمْ"

"‘O Musa, we can never endure one [kind of] food. So call upon your Lord to bring forth for us from the earth its green herbs, its cucumbers, its garlic, its lentils, and its onions.’ [Musa] said, ‘Would you exchange what is better

[1] (Surah Ash-Shu‘ara, Verses 63-65)

[2] (Surah Al-A'raf, Verse 160)

for what is less? Go into [any] settlement, and indeed, you will have what you have asked." [1]

Faced with Musa's firm response, they reluctantly accepted the divine provision. However, their faith remained fragile, and their hearts wavered. As they journeyed, they encountered idol worshippers and, in ignorance, requested Musa to fashion a deity for them.

"فَأَتَوْاْ عَلَىٰ قَوْمٍ يَعْكُفُونَ عَلَىٰٓ أَصْنَامٍ لَّهُمْۚ قَالُواْ يَٰمُوسَى ٱجْعَل لَّنَآ إِلَٰهًا كَمَا لَهُمْ ءَالِهَةٌۚ قَالَ إِنَّكُمْ قَوْمٌ تَجْهَلُونَ "

"And they came upon a people devoted to some idols of theirs. They said, 'O Musa, make for us a god just as they have gods.' He said, 'Indeed, you are a people behaving ignorantly." [2]

Musa rebuked them, reminding them of Allah's favor upon them. Yet their spiritual weakness persisted, culminating in their gravest transgression—the worship of the golden calf while Musa ascended Mount Sinai to receive the divine Tablets.

"وَكَتَبْنَا لَهُۥ فِي ٱلْأَلْوَاحِ مِن كُلِّ شَيْءٍ مَّوْعِظَةً"

"And We ordained for him in the Tablets, admonition of every kind and clear explanation of all things." [3]

Upon his return, Musa confronted his people with righteous anger, urging them to repent.

"وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِۦ يَٰقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُم بِٱتِّخَاذِكُمُ ٱلْعِجْلَ فَتُوبُوٓاْ إِلَىٰ بَارِئِكُمْ فَٱقْتُلُوٓاْ أَنفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُم "

"And [recall] when Musa said to his people, 'O my people, indeed you have wronged yourselves by your taking of the calf [for worship]. So repent to your Creator and kill yourselves. That is best for [all of] you in the sight of your Creator." [4]

Allah revealed to Musa what had transpired during his absence:

---

[1] (Surah Al-Baqarah, Verse 61)
[2] (Surah Al-A'raf, Verse 138)
[3] (Surah Al-A'raf, Verse 145)
[4] (Surah Al-Baqarah, Verse 54)

"فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْ بَعْدِكَ وَأَضَلَّهُمُ ٱلسَّامِرِيُّ"

"Then We tested your people after you [left them], and the Samiri misled them." [1]

Musa returned in fury, finding his people lost in deviation. Meanwhile, Saffurah, alongside Harun and a handful of faithful believers, resisted the people's descent into idolatry. She courageously opposed the women's contribution of their gold to forge the calf and struggled to shield them from misguidance.

Her devotion took a toll on her health, and soon after, she succumbed to a severe fever. After years of perseverance and sacrifice in Allah's cause, her pure soul ascended to its Creator. She was over forty years old at her passing and was laid to rest in Sinai—her exact burial place remains unknown.

[1] (Surah Taha, Verse 85)

Dawud (David)

The Loyalty of Michal, Dawud's Wife

After Dawud's victorious battle against Goliath, the people of Israel appointed him as the leader of their army. Their prophet, Samuel, informed them that Allah had supported Dawud with the Holy Spirit. Soon after, Dawud married Michal, the daughter of King Talut. Despite his young age, Dawud proved to be an exceptional warrior, earning the people's allegiance and becoming their king. Never before had the Israelites unanimously agreed upon a leader and prophet as they did with Dawud.

"وءَاتَىٰهُ ٱللَّهُ ٱلْمُلْكَ وَٱلْحِكْمَةَ وَعَلَّمَهُۥ مِمَّا يَشَآءُ"

"So Allah gave him [Dawud] the kingdom and wisdom and taught him from that which He willed." [1]

Allah addressed him:

"يَٰدَاوُۥدُ إِنَّا جَعَلْنَٰكَ خَلِيفَةً فِي ٱلْأَرْضِ"

"O Dawud, indeed We have made you a successor upon the earth." [2]

Dawud expressed his gratitude to Michal, recognizing that her unwavering support and loyalty had helped him attain this honor.

"وَتِلْكَ ٱلْأَيَّامُ نُدَاوِلُهَا بَيْنَ ٱلنَّاسِ "

"These are [some] of the days [of varying conditions]. We alternate them among the people." [3]

Allah's Blessings on Dawud

As Dawud's kingdom stabilized, he diligently organized his armies and extended his authority to neighboring cities. His battles were consistently crowned with triumph, for Allah supported His prophets in their pursuit of truth and their commitment to monotheism. Dawud was granted both worldly and spiritual blessings, surpassing those bestowed upon previous prophets of Israel.

---

[1] (Surah Al-Baqarah, Verse 251)
[2] (Surah Sad, Verse 26)
[3] (Surah Ali-Imran, Verse 140)

Worldly Blessings:

- **A Victorious Kingdom:** Dawud emerged as a mighty ruler, feared by kings far and wide. No adversary dared attack his domain throughout his forty-year reign.

"شَدَدْنَا مُلْكَهُ"

"And We strengthened his kingdom." [1]

- **Wisdom and Justice:** Allah granted Dawud profound wisdom, allowing him to judge impartially among the people.

"وَكُنَّا لِحُكْمِهِمْ شَٰهِدِينَ"

"And We were witnesses to their judgment."[2]

His fairness upheld justice, strengthening his rule.

"وءَاتَيْنَٰهُ ٱلْحِكْمَةَ وَفَصْلَ ٱلْخِطَابِ "

"And We gave him wisdom and decisive speech." [3]

- **Mastery of Ironwork:** Dawud was uniquely blessed with a craft that would endure throughout history. Allah softened iron for him, allowing him to mold it effortlessly without the need for intense heating or hammering.

"وَأَلَنَّا لَهُ ٱلْحَدِيدَ ١٠ أَنِ ٱعْمَلْ سَٰبِغَٰتٍ وَقَدِّرْ فِي ٱلسَّرْدِ "

"We made iron moldable for him. Make full-length armor, [perfectly] balancing the links." [4]

Dawud revolutionized the art of armor-making by replacing heavy iron plates with interlinked rings, making battle armor lighter and more effective.

"وَعَلَّمْنَٰهُ صَنْعَةَ لَبُوسٍ لَّكُمْ لِتُحْصِنَكُم مِّنۢ بَأْسِكُمْ"

[1] (Surah Sad, Verse 20)
[2](Surah Al-Anbiya, Verse 78)
[3] (Surah Sad, Verse 20)
[4] (Surah Saba, Verses 10-11)

"We taught him the art of making body armor to protect you in battle."[1]

Spiritual Blessings:

- **The Psalms (Zabur):** Allah bestowed upon Dawud the sacred Zabur.

"وءَاتَيۡنَا دَاوُۥدَ زَبُورٗا"

"And to Dawud, We gave the Psalms." [2]

The Zabur comprised 150 poetic hymns and supplications. Dawud recited them melodiously, praising Allah, glorifying Him, and seeking His mercy for all creation. His hymns resonated throughout his kingdom, filling the air with spiritual warmth and devotion.

Another remarkable miracle granted to Dawud was the harmonious response of nature to his worship.

"وَلَقَدۡ ءَاتَيۡنَا دَاوُۥدَ مِنَّا فَضۡلٗاۖ يَٰجِبَالُ أَوِّبِي مَعَهُۥ وَٱلطَّيۡرَ"

"And We certainly granted Dawud a great privilege. [Commanding], 'O mountains, echo his hymns, and the birds [as well]."[3]

The mountains and birds joined Dawud in glorifying Allah, amplifying his praises in the valleys.

"إِنَّا سَخَّرۡنَا ٱلۡجِبَالَ مَعَهُۥ يُسَبِّحۡنَ بِٱلۡعَشِيِّ وَٱلۡإِشۡرَاقِ "

"Indeed, We subjected the mountains [to praise] with him, exalting [Allah] in the [late] afternoon and [after] sunrise." [4]

Dawud cherished the moments between sunset and sunrise as the most sacred times for worship. His prayers and Psalms, carried by a divine melody, permeated the silence of dawn.

The Birds and Dawud's Praise of Allah

Just as the mountains echoed Dawud's hymns, so too did the birds glorify Allah alongside him.

---

[1] (Surah Al-Anbiya, Verse 80)
[2] (Surah Al-Isra, Verse 55)
[3] (Surah Saba, Verse 10)
[4] (Surah Sad, Verse 18)

"وَٱلطَّيۡرَ مَحۡشُورَةٗۖ كُلّٞ لَّهُۥٓ أَوَّابٞ"

"And the birds assembled, flocking together; all with him are turning [to Allah]." [1]

The birds sang in harmony with him, chanting praises to Allah—a miraculous sign granted to Dawud. He was even gifted the knowledge of their language.

"وَوَرِثَ سُلَيۡمَٰنُ دَاوُۥدَۖ وَقَالَ يَٰٓأَيُّهَا ٱلنَّاسُ عُلِّمۡنَا مَنطِقَ ٱلطَّيۡرِ وَأُوتِينَا مِن كُلِّ شَيۡءٍ"

"And Sulaiman inherited Dawud. He said, 'O people, we have been taught the language of birds, and we have been given from all things. Indeed, this is evident bounty." [2]

The False Accusation

Despite the unparalleled blessings Allah bestowed upon Dawud, some narratives influenced by the Israelites falsely accuse him of grave wrongdoing. These unfounded claims suggest that Dawud committed adultery with Bathsheba, the wife of Uriah the Hittite, a soldier in battle. They further allege that Dawud orchestrated Uriah's death to conceal his sin, later marrying Bathsheba, who bore his son, Sulaiman.

Such fabrications tarnish the legacy of a prophet whom Allah granted wisdom, prophecy, and moral inviolability. Dawud had no connection with this woman, and his true wife, Michal bint Talut, was the mother of Prophet Sulaiman.

Allah's Testimony

"وَلَقَدۡ ءَاتَيۡنَا دَاوُۥدَ وَسُلَيۡمَٰنَ عِلۡمٗاۖ وَقَالَا ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِي فَضَّلَنَا عَلَىٰ كَثِيرٖ مِّنۡ عِبَادِهِ ٱلۡمُؤۡمِنِينَ "

"And We certainly gave Dawud and Sulaiman knowledge, and they said, 'Praise [is due] to Allah, who has favored us over many of His believing servants." [3]

[1] (Surah Sad, Verse 19)
[2] (Surah An-Naml, Verse 16)
[3] (Surah An-Naml, Verse 15)

"وَوَرِثَ سُلَيۡمَٰنُ دَاوُۥدَۖ وَقَالَ يَٰٓأَيُّهَا ٱلنَّاسُ عُلِّمۡنَا مَنطِقَ ٱلطَّيۡرِ وَأُوتِينَا مِن كُلِّ شَيۡءٍۖ إِنَّ هَٰذَا لَهُوَ ٱلۡفَضۡلُ ٱلۡمُبِينُ "

"And Sulaiman inherited Dawud. He said, 'O people, we have been taught the language of birds, and we have been given from all things. Indeed, this is evident bounty." [1]

This divine testimony dispels any doubt or falsehood surrounding Dawud, placing him at the forefront of righteous prophets. He lived devoutly in Jerusalem, dispensing justice with wisdom and purity. Falsehood never tainted him, and he fulfilled his sacred mission with integrity. After him, his famous son, Sulaiman al-Hakim, continued his noble legacy.

The Devotion of Michal

The noble acts of Michal, Dawud's wife, exemplify devotion and the sanctity of marriage. Her loyalty stands as an enduring inspiration for women, highlighting the strength and faithfulness that underpin a righteous union.

Finally, we pray that Allah bestows His mercy upon all His prophets and grants them peace and blessings.

[1] (Surah An-Naml, Verse 16)

Soliman (Solomon)

Introduction

Before his passing, Dawud announced to the people of Israel and throughout his kingdom the appointment of his son, Soliman, as their new king. This decision aimed to prevent strife among his sons and division among the people. Dawud had nineteen sons, yet—by Allah's inspiration—he chose his young son Soliman, who was no more than thirteen years old, to succeed him.

"وَرِثَ سُلَيۡمَٰنُ دَاوُۥدَ "

"And Soliman inherited Dawud." [1]

Soliman inherited not only his father's kingship but also his prophethood, knowledge, wisdom, and ability to judge fairly.

"وَلَقَدۡ ءَاتَيۡنَا دَاوُۥدَ وَسُلَيۡمَٰنَ عِلۡمٗاۖ وَقَالَا ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِي فَضَّلَنَا عَلَىٰ كَثِيرٖ مِّنۡ عِبَادِهِ ٱلۡمُؤۡمِنِينَ"

"And We had certainly given to Dawud and Soliman knowledge, and they said, 'Praise [is due] to Allah, who has favored us over many of His believing servants."[2]

Soliman took charge of his vast kingdom, which flourished with wealth and victorious armies. Unlike his father, who was a warrior king engaged in territorial expansion, Soliman had the opportunity to be a man of peace—focused on internal reforms, ensuring security, justice, and prosperity for his people.

Soliman's Divine Blessing

In his early days of prophethood, Allah revealed to Soliman that He had granted him the ability to understand the language of birds. With this divine favor, Soliman addressed his people:

"يَٰٓأَيُّهَا ٱلنَّاسُ عُلِّمۡنَا مَنطِقَ ٱلطَّيۡرِ وَأُوتِينَا مِن كُلِّ شَيۡءٍۖ إِنَّ هَٰذَا لَهُوَ ٱلۡفَضۡلُ ٱلۡمُبِينُ "

[1] (Surah An-Naml, Verse 16)
[2] (Surah An-Naml, Verse 15)

"O people, we have been taught the language of birds, and we have been given from all things. Indeed, this is evident bounty." [1]

This extraordinary gift aligned with Soliman's vision for his kingdom—to establish harmony between his realm and the animal world, ensuring justice and security. Under his rule, predatory birds and beasts refrained from harming the weak, creating an unprecedented balance in nature—something never granted to anyone before him.

Soliman's Trial and Repentance

The power of youth can be intoxicating, and Soliman, blessed beyond measure, began to take pride in himself. As a test of his humility, Allah placed a mysterious body upon his throne—a deformed presence that resembled a human being.

"وَلَقَدْ فَتَنَّا سُلَيْمَٰنَ وَأَلْقَيْنَا عَلَىٰ كُرْسِيِّهِۦ جَسَدًا ثُمَّ أَنَابَ "

"And We certainly tested Soliman and placed on his throne a [deformed] body; then he returned [to Allah in repentance]."[2]

Confronted with this humbling trial, Soliman turned to Allah in sincere repentance. His hope in His Lord remained vast, and Allah's mercy embraced him, guiding him to continue his divine mission.

Soliman's Prayer and Divine Bestowal

With youthful enthusiasm and unwavering faith, Soliman turned to Allah, praying:

"قَالَ رَبِّ ٱغْفِرْ لِي وَهَبْ لِي مُلْكًا لَّا يَنۢبَغِي لِأَحَدٍ مِّنۢ بَعْدِيٓ ۖ إِنَّكَ أَنتَ ٱلْوَهَّابُ "

"He said, 'My Lord, forgive me and grant me a kingdom that will never be matched by anyone after me. Indeed, You are the Bestower." [3]

Allah, in His boundless grace, answered his supplication:

"فَسَخَّرْنَا لَهُ ٱلرِّيحَ تَجْرِي بِأَمْرِهِۦ رُخَآءً حَيْثُ أَصَابَ ٣٦ وَٱلشَّيَٰطِينَ كُلَّ بَنَّآءٍ وَغَوَّاصٍ "

[1] (Surah An-Naml, Verse 16)
[2] (Surah Sad, Verse 34)
[3] (Surah Sad, Verse 35)

"So We subjected to him the wind blowing by his command, gently, wherever he directed. And [We subjected to him] every builder and diver of the jinn." [1]

Soliman proclaimed these blessings to his people, announcing the miracles Allah had granted him.

"وَحُشِرَ لِسُلَيۡمَٰنَ جُنُودُهُۥ مِنَ ٱلۡجِنِّ وَٱلۡإِنسِ وَٱلطَّيۡرِ فَهُمۡ يُوزَعُونَ "

"And gathered for Soliman were his soldiers of the jinn and men and birds, and they were rallied for him, perfectly organized." [2]

Another testament to his divine authority:

"وَلِسُلَيۡمَٰنَ ٱلرِّيحَ عَاصِفَةً تَجۡرِي بِأَمۡرِهِۦٓ إِلَى ٱلۡأَرۡضِ ٱلَّتِي بَٰرَكۡنَا فِيهَا "

"And for Soliman [We subjected] the wind, blowing forcefully, proceeding by his command toward the land which We had blessed."[3]

Soliman's Authority Over the Jinn

One of the greatest miracles of Prophet Soliman was his dominion over the jinn.

"وَمِنَ ٱلۡجِنِّ مَن يَعۡمَلُ بَيۡنَ يَدَيۡهِ بِإِذۡنِ رَبِّهِۦۖ وَمَن يَزِغۡ مِنۡهُمۡ عَنۡ أَمۡرِنَا نُذِقۡهُ مِنۡ عَذَابِ ٱلسَّعِيرِ "

"And [We subjected] some of the jinn to work under him by his Lord's Will. And whoever of them deviated from Our command, We made them taste the torment of the blaze." [4]

The jinn, under his command, crafted extraordinary structures:

"يَعۡمَلُونَ لَهُۥ مَا يَشَآءُ مِن مَّحَٰرِيبَ وَتَمَٰثِيلَ وَجِفَانٖ كَٱلۡجَوَابِ وَقُدُورٖ رَّاسِيَٰتٍ"

[1] (Surah Sad, Verses 36-37)
[2] (Surah An-Naml, Verse 17)
[3] (Surah Al-Anbiya, Verse 81)
[4] (Surah Saba, Verse 12)

"They made for him whatever he desired of sanctuaries, statues, basins as large as reservoirs, and cooking pots fixed [into the ground]."[1]

With these miracles, Soliman's dominion was unmatched. He was bestowed with prophethood, wisdom, and a vast kingdom, where every force in nature—from winds and birds to beasts and jinn—was subjugated to his rule.

Soliman's Leadership and Compassion

Despite his unparalleled kingdom, Soliman remained a righteous servant of Allah, never distracted from worship, justice, or concern for his subjects. His attentiveness extended even to the smallest creatures, such as the hoopoe and the humble ant.

"فَتَبَسَّمَ ضَاحِكًا مِّن قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِيٓ أَنْ أَشْكُرَ نِعْمَتَكَ ٱلَّتِيٓ أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَٰلِدَيَّ وَأَنْ أَعْمَلَ صَٰلِحًا تَرْضَىٰهُ وَأَدْخِلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ ٱلصَّٰلِحِينَ "

"So Soliman smiled in amusement at her words, and prayed, 'My Lord! Inspire me to [always] be thankful for Your favors which You have blessed me and my parents with, and to do good deeds that please You. Admit me, by Your mercy, into [the company of] Your righteous servants."[2]

In response to the ant's warning, Soliman rerouted his army, demonstrating his profound kindness and sensitivity.

Soliman's Legacy

Soliman stands as an unparalleled model of governance, marked by justice, discipline, and unwavering care for his subjects. No ruler before or after him possessed such vast authority over humans, jinn, birds, and winds. His reign reflected balance, wisdom, and absolute submission to Allah.

During his reign, women held no prominent political role except for what the Qur'an narrates about the Queen of Sheba.

Bilqis, the Queen of Sheba

Bilqis was the ruler of Sheba, located in Yemen, approximately three miles from Sana'a. She and her people worshiped the sun instead of Allah. Despite this, she was a wise queen—an exemplary figure of prudence, rational

[1] (Surah Saba, Verse 13)
[2] (Surah An-Naml, Verse 19)

leadership, and sound political conduct. Her reign stands as a testament to strong governance and civilization during the era of Soliman, making her a symbol of wisdom that women across the world should be proud of.

Through a seemingly insignificant bird—the hoopoe—Bilqis' name was etched into history and linked to Soliman's legacy in the Qur'an. Her interactions with Soliman illustrate a sophisticated exchange of ideas regarding governance, justice, and divine miracles.

Soliman's Administrative Vision

As a ruler of men, jinn, birds, and animals, Soliman structured his government with remarkable precision. He designated specific days for meetings with representatives of each group—humans, animals, birds, and jinn—to discuss their affairs and resolve disputes.

- He met monthly with envoys from cities, villages, and various regions to legislate laws and establish financial and political systems.

- Wild and domestic animals convened before him, where aggressors were punished, ensuring a fair balance between the strong and the weak.

- Birds gathered to present their concerns, while Soliman ensured their well-being.

- He alone could see the jinn and demons inhabiting mountains, plains, and urban areas, yet he ruled them with firm justice.

This meticulous governance highlights Soliman's extraordinary efforts in maintaining peace among all creatures.

The Mystery of the Missing Hoopoe

One day, Soliman inspected his bird subjects and noticed the absence of the hoopoe.

"وَتَفَقَّدَ ٱلطَّيْرَ فَقَالَ مَالِيَ لَآ أَرَى ٱلْهُدْهُدَ أَمْ كَانَ مِنَ ٱلْغَآئِبِينَ ٢٠ لَأُعَذِّبَنَّهُۥ عَذَابًا شَدِيدًا أَوْ لَأَاْذْبَحَنَّهُۥٓ أَوْ لَيَأْتِيَنِّي بِسُلْطَٰنٍ مُّبِينٍ"

"He inspected the birds and wondered, 'Why is it that I cannot see the hoopoe? Or could he be absent? I will surely subject him to a severe

punishment or [even] slaughter him, unless he brings me a compelling excuse." [1]

Soliman's reaction demonstrates his meticulous governance and rigorous commitment to order. The hoopoe, seemingly insignificant, held value in the grand system that Soliman maintained.

The Hoopoe's Discovery

The hoopoe soon returned, offering his defense:

"فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطتُ بِمَا لَمْ تُحِطْ بِهِۦ وَجِئْتُكَ مِن سَبَإٍۭ بِنَبَإٍ يَقِينٍ ٢٢ إِنِّي وَجَدتُّ ٱمْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِن كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ "

"It was not long before the bird came and said, 'I have found out something you do not know. I have just come to you from Sheba with sure news. Indeed, I found a woman ruling over them who has been given everything [she needs] and who has a magnificent throne."[2]

The hoopoe revealed that Bilqis and her people worshiped the sun instead of Allah:

"وَجَدتُّهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِن دُونِ ٱللَّهِ وَزَيَّنَ لَهُمُ ٱلشَّيْطَٰنُ أَعْمَٰلَهُمْ فَصَدَّهُمْ عَنِ ٱلسَّبِيلِ فَهُمْ لَا يَهْتَدُونَ"

"I found her and her people prostrating to the sun instead of Allah. For Satan has made their deeds appealing to them—hindering them from the [Right] Way and leaving them unguided."[3]

Soliman, wanting to confirm the accuracy of the hoopoe's statement, responded:

"قَالَ سَنَنظُرُ أَصَدَقْتَ أَمْ كُنتَ مِنَ ٱلْكَٰذِبِينَ "

"We will see whether you are telling the truth or lying." [4]

A Royal Invitation

[1] (Surah An-Naml, Verses 20-21)
[2](Surah An-Naml, Verses 22-23)
[3] (Surah An-Naml, Verse 24)
[4] (Surah An-Naml, Verse 27)

Rather than resorting to aggression, Soliman chose diplomacy. He wrote a letter inviting Bilqis to submit to Allah.

"ٱذۡهَب بِّكِتَٰبِي هَٰذَا فَأَلۡقِهۡ إِلَيۡهِمۡ ثُمَّ تَوَلَّ عَنۡهُمۡ فَٱنظُرۡ مَاذَا يَرۡجِعُونَ"

"Go with this letter of mine and deliver it to them, then stand aside and see how they will respond."[1]

The hoopoe carried the letter from Jerusalem to Sheba, entering Bilqis' chamber through a window. She was initially startled but soon opened the letter and read its contents. Gathering her advisors, she addressed them:

"يَٰٓأَيُّهَا ٱلۡمَلَؤُاْ إِنِّيٓ أُلۡقِيَ إِلَيَّ كِتَٰبٞ كَرِيمٌ ٢٩ إِنَّهُۥ مِن سُلَيۡمَٰنَ وَإِنَّهُۥ بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ ٣٠ أَلَّا تَعۡلُواْ عَلَيَّ وَأۡتُونِي مُسۡلِمِينَ "

"The Queen [later] announced, 'O chiefs! Indeed, a noble letter has been delivered to me. It is from Soliman, and it reads: In the Name of Allah—the Most Compassionate, Most Merciful. Do not be arrogant with me, but come to me, fully submitting [to Allah]." [2]

She recounted how the hoopoe delivered the message through her window, revealing its sender as Soliman, ruler of birds and jinn.

Bilqis, the Queen of Sheba

Bilqis, recognizing the gravity of the matter before her, consulted her advisors. The outcome of her decision would not only alter their belief and worship but also influence the sovereignty of their kingdom.

"قَالَتۡ يَٰٓأَيُّهَا ٱلۡمَلَؤُاْ أَفۡتُونِي فِيٓ أَمۡرِي مَا كُنتُ قَاطِعَةً أَمۡرًا حَتَّىٰ تَشۡهَدُونِ"

"She said, 'O chiefs! Advise me in this matter of mine, for I would never make any decision without you."[3]

Her advisors responded with confidence:

"قَالُواْ نَحۡنُ أُوْلُواْ قُوَّةٖ وَأُوْلُواْ بَأۡسٖ شَدِيدٖ وَٱلۡأَمۡرُ إِلَيۡكِ فَٱنظُرِي مَاذَا تَأۡمُرِينَ "

[1] (Surah An-Naml, Verse 28)
[2] (Surah An-Naml, Verses 29-31)
[3] (Surah An-Naml, Verse 32)

"They said, 'We are a people of strength and possessors of mighty valor, but the decision is yours, so decide what you will command." [1]

Confident in her wisdom, they placed the final decision in her hands. Bilqis reasoned:

"قَالَتۡ إِنَّ ٱلۡمُلُوكَ إِذَا دَخَلُواْ قَرۡيَةً أَفۡسَدُوهَا وَجَعَلُوٓاْ أَعِزَّةَ أَهۡلِهَآ أَذِلَّةٗۚ وَكَذَٰلِكَ يَفۡعَلُونَ"

"She reasoned, 'Indeed, when kings invade a land, they ruin it and debase its nobles. They really do so!"[2]

Understanding that warfare would bring destruction, death, and captivity, her advisors inquired about an alternative course of action. Bilqis proposed:

"وَإِنِّي مُرۡسِلَةٌ إِلَيۡهِم بِهَدِيَّةٖ فَنَاظِرَةُۢ بِمَ يَرۡجِعُ ٱلۡمُرۡسَلُونَ"

"But I will certainly send him a gift and see what [response] my envoys will return with." [3]

Her approach was calculated and prudent. If Soliman accepted the gifts, it might appease his demands or turn the matter into a simple tribute without the need for war. Meanwhile, her envoys would assess his kingdom, his army's strength, and the structure of his government—providing valuable intelligence to guide her next steps.

Preparing the Royal Tribute

The people of Sheba supported their queen's diplomatic strategy and prepared grand gifts befitting Soliman's stature, hoping to gain his favor. A delegation was sent to Jerusalem to present the offerings. Meanwhile, Soliman, informed by the jinn, was aware of their arrival.

Upon reaching the palace, the envoys were made to pass between two rows of his vast army—comprising men, birds, and animals. The spectacle filled them with awe and trepidation. As they awaited an audience, they were informed that Soliman was away, inspecting his people's conditions.

Soon, they witnessed an astonishing sight—Soliman and his entourage descending from the sky atop his majestic wind-borne carpet, arriving in the

[1] (Surah An-Naml, Verse 33)
[2] (Surah An-Naml, Verse 34)
[3] (Surah An-Naml, Verse 35)

courtyard of his palace in peace. The delegates' admiration grew, and their inquiries revealed Soliman's control over the winds and dominion over the jinn, deepening their sense of awe.

However, when they finally presented their lavish gifts, Soliman refused them with disdain. He had no need for wealth or material offerings; his kingdom was already vast, and his sustenance was granted by Allah. His mission was not to amass riches but to spread faith and the doctrine of monotheism. He addressed the head of the delegation:

"فَلَمَّا جَآءَ سُلَيۡمَٰنَ قَالَ أَتُمِدُّونَنِ بِمَالٖ فَمَآ ءَاتَىٰنِۦَ ٱللَّهُ خَيۡرٞ مِّمَّآ ءَاتَىٰكُمۡۚ بَلۡ أَنتُم بِهَدِيَّتِكُمۡ تَفۡرَحُونَ"

"When the chief-envoy came to him, Soliman said, 'Do you offer me wealth? What Allah has granted me is far greater than what He has granted you. No! It is you who rejoice in [receiving] gifts."[1]

He then issued a stern warning:

"ٱرۡجِعۡ إِلَيۡهِمۡ فَلَنَأۡتِيَنَّهُم بِجُنُودٖ لَّا قِبَلَ لَهُم بِهَا وَلَنُخۡرِجَنَّهُم مِّنۡهَآ أَذِلَّةٗ وَهُمۡ صَٰغِرُونَ "

"Return to them, for we will surely come to them with soldiers that they have no power to encounter, and we will surely expel them from there in humiliation, and they will be debased." [2]

Soliman's message made it clear—Sheba must submit to faith, or face a formidable army unlike any they had ever seen.

Bilqis' Journey to Soliman

Upon the messengers' return, they informed Queen Bilqis of King Soliman's response and the astonishing power he wielded over the heavens and earth, the jinn, beasts, birds, and the winds. Recognizing the gravity of the situation, Bilqis decided to travel with the most esteemed members of her tribe to meet Soliman. She hoped that this meeting would benefit her kingdom and people, leading to peaceful negotiations—whether in matters of faith or sovereignty.

Soliman, having learned through the jinn of Bilqis' impending journey, knew she was preparing for the long and arduous expedition across rugged mountains, spanning from Yemen to the Levant—a trek that could take three

[1] (Surah An-Naml, Verse 36)
[2] (Surah An-Naml, Verse 37)

months by camel and horse. She set out in a comfortable carriage, followed by her nobles on horseback, donkeys, and camels, accompanied by an entourage of servants and attendants. The caravan moved steadily toward its destination.

Soliman's Preparations to Honor Bilqis

Delighted by her approach, King Soliman resolved to receive her with the highest honor. He commanded his people and the jinn to construct a grand palace that would serve as her residence—a masterpiece of craftsmanship and splendor, silently showcasing his wealth and power. The jinn worked tirelessly, cutting and sculpting vast stones, diving into oceans to retrieve pearls and coral, and mining gold and diamonds from mountains.

The palace was unlike anything in existence at the time. At its entrance stood large stone basins and fixed pots. Majestic statues adorned its courtyards, and its chambers were furnished with the finest textiles and adornments. The throne hall, a magnificent edifice, featured a floor of smooth glass beneath which water flowed—creating an illusion of a shimmering lake at first glance.

The Miraculous Transfer of Bilqis' Throne

Yet Soliman wished to display a miracle beyond even the palace's grandeur. This miracle would be deeply personal to Bilqis, affirming his divine authority. He decided to transport her throne from Sheba to the Levant—a feat that would prove the limitless power granted to him by Allah.

Turning to his council, he declared:

"قَالَ يَٰٓأَيُّهَا ٱلْمَلَؤُا۟ أَيُّكُمْ يَأْتِينِى بِعَرْشِهَا قَبْلَ أَن يَأْتُونِى مُسْلِمِينَ "

"Soliman asked, 'O chiefs! Which of you can bring me her throne before they come to me in [full] submission?" [1]

Ordinary humans could not achieve such a feat. Transporting the throne from Sheba to Jerusalem would typically require months of travel and logistical arrangements. Yet Soliman wanted it delivered immediately, ensuring Bilqis' surprise upon her arrival.

[1] (Surah An-Naml, Verse 38)

A mighty jinn stepped forward:

"قَالَ عِفۡرِيتٞ مِّنَ ٱلۡجِنِّ أَنَا۠ ءَاتِيكَ بِهِۦ قَبۡلَ أَن تَقُومَ مِن مَّقَامِكَۖ وَإِنِّي عَلَيۡهِ لَقَوِيٌّ أَمِينٞ"

"One of the jinn responded, 'I can bring it to you before you rise from this council of yours. And I am quite strong and trustworthy for this [task]." [1]

The jinn promised to retrieve the throne within hours—a realistic timeframe given the long distance and his immense strength. He also pledged to safeguard its precious jewels. Soliman found assurance in his words. However, an even greater surprise came from one of his ministers, Asif bin Barkhiya:

"قَالَ ٱلَّذِي عِندَهُۥ عِلۡمٞ مِّنَ ٱلۡكِتَٰبِ أَنَا۠ ءَاتِيكَ بِهِۦ قَبۡلَ أَن يَرۡتَدَّ إِلَيۡكَ طَرۡفُكَ"

"But the one who had knowledge of the Scripture said, 'I can bring it to you in the blink of an eye."[2]

In an instant—before Soliman could even blink—the throne appeared before him. Overwhelmed by the divine power he had witnessed, Soliman exclaimed:

"فَلَمَّا رَءَاهُ مُسۡتَقِرًّا عِندَهُۥ قَالَ هَٰذَا مِن فَضۡلِ رَبِّي "

"So when Soliman saw it placed before him, he exclaimed, 'This is by the grace of my Lord.'" [3]

This event carried profound meanings beyond the miraculous transfer—it reinforced the supremacy of divine knowledge and the unfathomable might bestowed upon Soliman.[vii]

Soliman's Test and Bilqis' Arrival

Soliman ordered his craftsmen to subtly modify Queen Bilqis' throne, testing her intuition upon her arrival.

"قَالَ نَكِّرُواْ لَهَا عَرۡشَهَا نَنظُرۡ أَتَهۡتَدِيٓ أَمۡ تَكُونُ مِنَ ٱلَّذِينَ لَا يَهۡتَدُونَ"

[1] (Surah An-Naml, Verse 39)
[2] (Surah An-Naml, Verse 40)
[3] (Surah An-Naml, Verse 40)

"[Then] Soliman said, 'Disguise her throne for her so we may see whether she will recognize [it] or she will not be able to." [1]

Bilqis, accompanied by her noble entourage, traveled for nearly three months through harsh terrain before reaching Jerusalem. King Soliman welcomed her with great honor, greeting her miles before the city, carried by the wind with birds shading him from above. The queen was astounded by the vast crowds of people, birds, and animals gathered in celebration of her arrival.

Upon seeing the grand palace built specifically for her, she marveled at its magnificence. Compared to the splendor of Soliman's palace, her own palace in Sheba seemed diminished. Soliman led her to the great hall to be seated on the throne and rest. As she approached, she saw a smooth and transparent floor beneath which water flowed. Mistaking it for a lake, she lifted her garments to avoid getting wet. Soliman gently revealed the truth.

Before she sat down, he asked, "Is this your throne?" She hesitated before replying, "It looks to be the same."

Bilqis' Wonder and Submission to Faith

The sight of her throne—transported mysteriously from Sheba—left Bilqis awestruck. She realized the truth: Soliman's authority over the jinn was undeniable and miraculous.

"فَلَمَّا جَآءَتۡ قِيلَ أَهَٰكَذَا عَرۡشُكِۖ قَالَتۡ كَأَنَّهُۥ هُوَۚ وَأُوتِينَا ٱلۡعِلۡمَ مِن قَبۡلِهَا وَكُنَّا مُسۡلِمِينَ "

"So when she arrived, it was said [to her], 'Is your throne like this?' She replied, 'It looks to be the same. We have [already] received knowledge [of Soliman's prophethood] before this [miracle], and have submitted [to Allah]." [2]

The veil of doubt began to lift as she entered the palace.

"قِيلَ لَهَا ٱدۡخُلِي ٱلصَّرۡحَۖ فَلَمَّا رَأَتۡهُ حَسِبَتۡهُ لُجَّةٗ وَكَشَفَتۡ عَن سَاقَيۡهَاۚ قَالَ إِنَّهُۥ صَرۡحٞ مُّمَرَّدٞ مِّن قَوَارِيرَ "

[1] (Surah An-Naml, Verse 41)
[2] (Surah An-Naml, Verse 42)

"Then she was told, 'Enter the palace.' But when she saw the hall, she thought it was a body of water, so she bared her legs. She was told, 'It is just a palace paved with crystal."[1]

Bilqis remained a respected guest in Soliman's residence, engaging in discussions on governance and faith. During her stay, she visited the grand temple Soliman had built—a place of worship dedicated to Allah, the Creator of the heavens and the earth. She observed how the jinn labored to carve stones, craft marble, and embellish the temple with pearls, chandeliers, and golden plates covering doors and windows. The majesty of the structure filled her heart with awe and reverence, eroding her former beliefs.

Bilqis' Final Test and Embrace of Faith

Bilqis attended Soliman's council, where she witnessed his governance over humans, birds, and animals. She observed his rulings on disputes and his judgments among different creatures. Though she could not see the jinn, Soliman interpreted their affairs to her—explaining their tasks and punishments, which included imprisonment in caves or burning by fire.

Gradually, her heart became convinced of Soliman's righteousness, and faith illuminated her soul. Overcome with certainty, she openly declared:

"رَبِّ إِنِّي ظَلَمْتُ نَفْسِي وَأَسْلَمْتُ مَعَ سُلَيْمٰنَ لِلّٰهِ رَبِّ ٱلْعٰلَمِينَ"

"My Lord! I have certainly wronged my soul. Now I [fully] submit myself along with Soliman to Allah, the Lord of all worlds." [2]

Thus, Bilqis, the Queen of Sheba, concluded an extraordinary journey between two kingdoms. Her people followed her example, embracing Islam alongside her. Some accounts suggest that Soliman married her, and she returned to rule Sheba, establishing monotheism and eradicating idolatry.

Bilqis: A Legacy of Wisdom and Leadership

The small hoopoe played an instrumental role in this divine encounter, alongside Bilqis' remarkable wisdom and rational decision-making. She ruled her people with sound judgment, sparing them from the horrors of war

[1] (Surah An-Naml, Verse 44)
[2] (Surah An-Naml, Verse 44)

through diplomacy and foresight. In turn, her people entrusted her with leadership, and she guided them toward peace and faith.

Indeed, history has been honored with such a woman—a queen who ruled with true democracy, strategic intelligence, and an unwavering commitment to the well-being of her nation. May mercy and peace be upon her.

Zakaria and His Son Yahya (Zechariah and John)

Introduction

Zakaria was one of the prophets of the Children of Israel, a descendant of Dawud, whose lineage traces back to Yacoub. He served in the temple until old age, and he was entrusted with the care of the Virgin Maryam, the mother of Christ, when she was young, as his wife was her maternal aunt.

Alyasabath, Zakaria's Wife

Alyasabath, the sister of Hanna (Maryam's mother), was Zakaria's wife. She was barren, and both she and her husband had reached an advanced age, believing there was no hope of bearing children.

Zakaria's Prayer and Allah's Answer

Despite their circumstances, Zakaria sought Allah's mercy, praying earnestly for a son who would inherit his prophethood and safeguard the Children of Israel from corrupt priests.

"ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهُۥ زَكَرِيَّا "

"[This is] a reminder of your Lord's mercy to His servant Zakaria."[1]

"إِذْ نَادَىٰ رَبَّهُۥ نِدَآءً خَفِيًّا"

"When he cried out to his Lord privately." [2]

Zakaria pleaded:

"قَالَ رَبِّ إِنِّي وَهَنَ ٱلْعَظْمُ مِنِّي وَٱشْتَعَلَ ٱلرَّأْسُ شَيْبًا وَلَمْ أَكُنۢ بِدُعَآئِكَ رَبِّ شَقِيًّا"

"My Lord! Surely my bones have become brittle, and gray hair has spread across my head, but I have never been disappointed in my prayer to You, my Lord!" [3]

He continued:

"وَإِنِّي خِفْتُ ٱلْمَوَٰلِيَ مِن وَرَآءِي وَكَانَتِ ٱمْرَأَتِي عَاقِرًا فَهَبْ لِي مِن لَّدُنكَ وَلِيًّا"

[1] (Surah Maryam, Verse 2)
[2] (Surah Maryam, Verse 3)
[3] (Surah Maryam, Verse 4)

"And I am concerned about [the faith of] my relatives after me, since my wife is barren. So grant me, by Your grace, an heir." [1]

Allah answered his plea while he stood praying in the sanctuary:

"فَنَادَتْهُ ٱلْمَلَٰٓئِكَةُ وَهُوَ قَآئِمٌ يُصَلِّي فِي ٱلْمِحْرَابِ أَنَّ ٱللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ"

"So the angels called out to him while he stood praying in the sanctuary, 'Allah gives you good news of [the birth of] Yahya." [2]

Yahya would confirm the Word of Allah, hold great wisdom, remain chaste, and be a righteous prophet.

Zakaria's Wonder and the Sign from Allah

Zakaria, astonished, asked:

"قَالَ رَبِّ أَنَّىٰ يَكُونُ لِي غُلَٰمٌ وَكَانَتِ ٱمْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ ٱلْكِبَرِ عِتِيًّا"

"My Lord! How can I have a son when my wife is barren, and I have become extremely old?"[3]

The angel reassured him:

"قَالَ كَذَٰلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَقَدْ خَلَقْتُكَ مِن قَبْلُ وَلَمْ تَكُ شَيْـًٔا"

"So will it be! Your Lord says, 'It is easy for Me, just as I created you before, when you were nothing!" [4]

Seeking reassurance, Zakaria requested a sign:

"قَالَ رَبِّ ٱجْعَل لِّيٓ ءَايَةً"

"My Lord! Grant me a sign." [5]

Allah granted him a sign:

"قَالَ ءَايَتُكَ أَلَّا تُكَلِّمَ ٱلنَّاسَ ثَلَٰثَ لَيَالٍ سَوِيًّا"

[1] (Surah Maryam, Verse 5)
[2] (Surah Ali-Imran, Verse 39)
[3] (Surah Maryam, Verse 8)
[4] (Surah Maryam, Verse 9)
[5] (Surah Maryam, Verse 10)

"Your sign is that you will not [be able to] speak to people for three nights, despite being healthy."[1]

Zakaria emerged from the sanctuary in joy, signaling his people to praise Allah in gratitude.

Yahya's Birth and Upbringing

Against all odds, Alyasabath conceived and gave birth to her only son, Yahya, six months before the birth of Isa (Jesus), son of Maryam. Among Christians, Yahya is known as John the Baptist.

Yahya was raised with deep religious devotion, nurtured between his home and the temple. From childhood, he displayed profound understanding of the Mosaic religion.

"وءَاتَيۡنَٰهُ ٱلۡحُكۡمَ صَبِيّٗا"

"And We granted him wisdom while [he was still] a child." [2]

"وَحَنَانٗا مِّن لَّدُنَّا وَزَكَوٰةٗۖ وَكَانَ تَقِيّٗا"

"As well as purity and compassion from Us. And he was God-fearing." [3]

"وَبَرّٗا بِوَٰلِدَيۡهِ وَلَمۡ يَكُن جَبَّارًا عَصِيّٗا"

"And kind to his parents. He was neither arrogant nor disobedient." [4]

"وَسَلَٰمٌ عَلَيۡهِ يَوۡمَ وُلِدَ وَيَوۡمَ يَمُوتُ وَيَوۡمَ يُبۡعَثُ حَيّٗا"

"Peace be upon him the day he was born, the day of his death, and the day he will be raised back to life!"[5]

Yahya lived a life of purity, leadership, and steadfast devotion, carrying forth the prophetic mission of his father.

---

[1] (Surah Maryam, Verse 10)
[2] (Surah Maryam, Verse 12)
[3] (Surah Maryam, Verse 13)
[4] (Surah Maryam, Verse 14)
[5] (Surah Maryam, Verse 15)

Yahya's Devotion and Mission

Yahya often sought refuge in the mountains, dedicating himself solely to the worship of Allah. He sustained himself on the leaves and fruits of trees, and even the predators of the wilderness became tame in his presence. As he grew older, Yahya began calling the Israelites and their priests to purify their religion, urging them to rid it of the distortions and impurities they had introduced. These corrupt practices had obliterated the essence of their faith, turning religious centers into places of exploitation, where vows and tithes burdened the people.

Despite his fervent appeals, Yahya's cries fell on deaf ears among the priests and clergy. Undeterred, he turned to the people, calling them to cleanse their sins through baptism in the Jordan River—a symbolic act of spiritual purification. Even Isa (Jesus), son of Maryam, was baptized by Yahya. Through this practice, Yahya sought to reform and restore the spiritual essence of the Children of Israel's religion. However, his mission faced resistance, and ultimately, his life was cut short due to the schemes of a woman.

Herodias and Salome: The Plot Against Yahya

At the time, Palestine was under Roman rule, governed by King Herod. Amid widespread decadence and immorality, Herod fell in love with Herodias, his brother's wife. Their illicit relationship became the talk of the town, and Herod decided to marry her. Yahya, who was thirty years old at the time, publicly condemned this union, declaring it forbidden by Jewish law as long as Herod's brother was alive. He labeled the relationship as marital infidelity, and his words spread among the people.

Herodias, enraged by Yahya's condemnation, devised a plan to eliminate him. She adorned her young daughter, Salome, in luxurious and revealing attire, instructing her to entertain Herod with dancing and drinking during a private gathering. Salome, following her mother's instructions, performed the seductive "Dance of the Seven Veils." As the wine clouded Herod's judgment, Salome removed her veils one by one, revealing her beauty and charms. At the height of temptation, she withheld herself, demanding Yahya's head as her reward.

Drunk and overcome by desire, Herod ordered Yahya's execution. The prophet was slaughtered, and his head was presented on a golden platter. As

the head was brought before Herod, it cried out, “It shall not be permissible for you.” Horrified and sobered by the act, Herod expelled Salome and lamented, “Destruction and God’s torment will befall the Children of Israel for this heinous act.”

The Aftermath: Zakaria’s Martyrdom

Not long after Yahya’s death, chaos erupted in Jerusalem. Herodias seized the opportunity to further her schemes, sending wicked men to pursue Zakaria. The prophet was ultimately killed in the temple, marking another tragic loss for the Children of Israel.

Herodias: A Symbol of Depravity

Herodias stands as a symbol of debauchery and moral decay—a woman who exploited her femininity to orchestrate crimes with precision and cunning. Her actions serve as a cautionary tale, highlighting the destructive power of unchecked ambition and immorality.

Jesus Christ, Son of Maryam

Introduction

Jesus Christ needs no introduction. His story is known across the world, especially among followers of monotheistic religions. He is a messenger of love and peace—a prophet sent to guide the Children of Israel back to righteousness after they had fallen into corruption and strayed from the foundations of true faith.

The Holy Qur'an mentions Christ and his mother, Maryam, in numerous verses, extolling his miracles and divine blessings, which captivate hearts and minds. His mother, Maryam, is honored as a woman of purity and piety, chosen above all women of the world.

Hanna bint Fakoud: The Mother of Maryam

Hanna, the wife of Imran, was the mother of Maryam, the Virgin. She had no other children. For years, she remained childless. Once, while visiting their relatives—Zakaria and his wife Alyasabath, Hanna's sister—in Jerusalem, Hanna witnessed young children in white garments chanting hymns alongside the priests in the temple. The sight moved her deeply, inspiring her to pray for a child whom she could dedicate to the temple's service.

"إِذْ قَالَتِ ٱمْرَأَتُ عِمْرَٰنَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّيٓ ۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ"

"[Remember] when the wife of Imran said, 'My Lord! I dedicate what is in my womb entirely to Your service, so accept it from me. You [alone] are truly the All-Hearing, All-Knowing."[1]

Allah accepted her prayer, and Hanna soon felt the signs of pregnancy. Unlike most pregnancies, hers was light and easy, surrounded by divine blessings. She felt encompassed by celestial visions, dreaming of angels encircling her, blessing the child she carried.

The Birth of Maryam

When the time came, Hanna delivered in ease and peace.

"فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَآ أُنثَىٰ وَٱللَّهُ أَعْلَمُ بِمَا وَضَعَتْ وَلَيْسَ ٱلذَّكَرُ كَٱلْأُنثَىٰ ۖ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّيٓ أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ ٱلشَّيْطَٰنِ ٱلرَّجِيمِ"

[1] (Surah Ali-Imran, Verse 35)

"When she delivered, she said, 'My Lord! I have given birth to a girl,' and Allah fully knew what she had delivered—'and the male is not like the female. I have named her Maryam, and I seek Your protection for her and her offspring from Satan, the accursed." [1]

With this invocation, she sought refuge in Allah for Maryam and her future offspring—Jesus—protecting them from Satan's influence.

Maryam was named after Maryam, the sister of Musa and Harun, peace be upon them. Hanna cherished her daughter, not only because she had once been barren but also because Maryam possessed exceptional goodness and beauty.

Maryam's Upbringing in the Temple

Imran passed away while Maryam was still a child, leaving her to be raised by her affectionate mother. As Maryam grew older, Hanna fulfilled her vow, presenting her to the temple priests for service.

"فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا "

"So her Lord accepted her graciously and blessed her with a pleasant upbringing." [2]

The priests debated who should foster Maryam. As the temple's high priest, Zakaria argued that he was most deserving since his wife, Alyasabath, was her maternal aunt and could care for her. However, other priests contested this, deciding to cast lots by throwing their pens into a river. All pens sank—except for Zakaria's, which floated. Thus, Zakaria became Maryam's guardian.

Maryam spent her days in the temple and her nights at Zakaria's home. As she grew older, she reached the age of maturity.

Maryam's Spiritual Ascendance

Zakaria frequently visited her in the sanctuary, where he witnessed something remarkable:

[1] (Surah Ali-Imran, Verse 36)
[2] (Surah Ali-Imran, Verse 37)

"كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا ٱلْمِحْرَابَ وَجَدَ عِندَهَا رِزْقًا ۖ قَالَ يَٰمَرْيَمُ أَنَّىٰ لَكِ هَٰذَا ۖ قَالَتْ هُوَ مِنْ عِندِ ٱللَّهِ ۖ إِنَّ ٱللَّهَ يَرْزُقُ مَن يَشَآءُ بِغَيْرِ حِسَابٍ "

"Whenever Zakaria visited her in the sanctuary, he found her supplied with provisions. He exclaimed, 'O Maryam! Where did this come from?' She replied, 'It is from Allah. Surely Allah provides for whoever He wills without limit." [1]

Her purity and devotion placed her under divine care, preparing her for the miraculous event to come.

Maryam: A Life of Purity and Worship

Maryam grew up in an atmosphere of profound piety and righteousness. She distanced herself from worldly concerns, dedicating her nights to prayer, her days to fasting, and her heart to humble submission before Allah. If one were to see her, they might mistake her for a luminous angel, dwelling in a sacred sanctuary upon a pure and blessed land. Her radiant presence seemed encircled by divine light.

"يَٰمَرْيَمُ إِنَّ ٱللَّهَ ٱصْطَفَىٰكِ وَطَهَّرَكِ وَٱصْطَفَىٰكِ عَلَىٰ نِسَآءِ ٱلْعَٰلَمِينَ ٤٢ يَٰمَرْيَمُ ٱقْنُتِي لِرَبِّكِ وَٱسْجُدِي وَٱرْكَعِي مَعَ ٱلرَّٰكِعِينَ"

"O Maryam! Surely Allah has selected you, purified you, and chosen you over all women of the world. O Maryam! Be devout to your Lord, prostrate yourself [in prayer] and bow along with those who bow down."[2]

Maryam spent her early years in the temple, from childhood until nearly twenty years of age. She devoted herself entirely to worship, reciting the Torah, glorifying Allah, and pleading for His mercy upon the righteous. Her prayers included a sincere plea for the arrival of the Messiah—one who would save the Children of Israel from their descent into infidelity and corruption. The priests had foretold that the time of the Christ was near, and Maryam's purity of heart made her deeply attuned to the spiritual longing of her people.

Her unwavering faith reflected Allah's predestination, as if divine thoughts, wishes, and inspirations settled upon her. This was befitting for the mother of

[1] (Surah Ali-Imran, Verse 37)
[2] (Surah Ali-Imran, Verses 42-43)

a prophet—the chosen Virgin, the purified one, blessed to descend from the honored lineage of prophets from Ibrahim to Dawud, peace be upon them.

Maryam's Departure from the Temple

Having fulfilled her vow of service, Maryam left the temple and returned to her village of Nazareth, fifty miles from Jerusalem, to live with her mother, Hanna. By then, she had reached full maturity and was fit for marriage. Yet, her lifestyle remained unchanged. She chose an eastern room in her home where she continued her prayers as she had in the temple, and the angels continued to bring her sustenance as a bounty from Allah.

"وَٱذۡكُرۡ فِي ٱلۡكِتَٰبِ مَرۡيَمَ إِذِ ٱنتَبَذَتۡ مِنۡ أَهۡلِهَا مَكَانٗا شَرۡقِيّٗا ١٦ فَٱتَّخَذَتۡ مِن دُونِهِمۡ حِجَابٗا"

"And mention in the Book, the story of Maryam when she withdrew from her family to a place in the east, screening herself off from them." [1]

Hanna, now aged, was overwhelmed with love for her only daughter. She respected Maryam's choice of celibacy and deep devotion to Allah. Often, she would witness divine light radiating from Maryam's room or dream of angels filling her chamber. Zakaria, her uncle by marriage, revealed that he frequently found food and fruits with Maryam—provisions brought to her by the angels.

"كُلَّمَا دَخَلَ عَلَيۡهَا زَكَرِيَّا ٱلۡمِحۡرَابَ وَجَدَ عِندَهَا رِزۡقٗاۖ قَالَ يَٰمَرۡيَمُ أَنَّىٰ لَكِ هَٰذَاۖ قَالَتۡ هُوَ مِنۡ عِندِ ٱللَّهِۖ إِنَّ ٱللَّهَ يَرۡزُقُ مَن يَشَآءُ بِغَيۡرِ حِسَابٖ "

"Whenever Zakaria visited her in the sanctuary, he found her supplied with provisions. He exclaimed, 'O Maryam! Where did this come from?' She replied, 'It is from Allah. Surely Allah provides for whoever He wills without limit." [2]

The Divine Announcement

One day, as Maryam was immersed in prayer and devotion, she sensed an unfamiliar presence in her room. She turned to find a strikingly handsome

[1] (Surah Maryam, Verses 16-17)
[2] (Surah Ali-Imran, Verse 37)

man standing before her. Fear gripped her heart, and she thought he intended harm.

"فَأَرۡسَلۡنَآ إِلَيۡهَا رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرٗا سَوِيّٗا ١٧ قَالَتۡ إِنِّيٓ أَعُوذُ بِٱلرَّحۡمَٰنِ مِنكَ إِن كُنتَ تَقِيّٗا"

"Then We sent to her Our angel, [Gabriel], appearing before her as a man, perfectly formed. She appealed, 'I truly seek refuge in the Most Compassionate from you! [So leave me alone] if you are God-fearing."[1]

Gabriel had assumed the form of a man to be familiar and approachable, as an angel's radiant presence might have overwhelmed her. Seeking Allah's protection, she urged him to be pious and refrain from harm. To ease her fear, he reassured her:

"إِنَّمَآ أَنَا۠ رَسُولُ رَبِّكِ "

"I am only a messenger from your Lord."[2]

Calming herself, she wondered about the reason for his visit. Gabriel revealed his purpose:

"لِأَهَبَ لَكِ غُلَٰمٗا زَكِيّٗا"

"[I am sent] to bless you with a pure son." [3]

Maryam was overcome with emotions of chastity, dignity, and purity. She protested:

"أَنَّىٰ يَكُونُ لِي غُلَٰمٞ وَلَمۡ يَمۡسَسۡنِي بَشَرٞ وَلَمۡ أَكُ بَغِيّٗا"

"She wondered, 'How can I have a son when no man has ever touched me, nor am I unchaste?" [4]

Gabriel did not argue but instead appealed to her deep faith in Allah's power:

"كَذَٰلِكِ قَالَ رَبُّكِ هُوَ عَلَيَّ هَيِّنٞ وَلِنَجۡعَلَهُۥٓ ءَايَةٗ لِّلنَّاسِ وَرَحۡمَةٗ مِّنَّاۚ وَكَانَ أَمۡرٗا مَّقۡضِيّٗا"

[1] (Surah Maryam, Verses 17-18)
[2] (Surah Maryam, Verse 19)
[3] (Surah Maryam, Verse 19)
[4] (Surah Maryam, Verse 20)

"He replied, 'So will it be! Your Lord says, 'It is easy for Me. And so will We make him a sign for humanity and a mercy from Us.' It is a matter [already] decreed." [1]

With these words, the miraculous event of Isa's conception was set in motion—an act of divine will beyond human comprehension.

The Annunciation and Maryam's Realization

Maryam's conscious mind embraced the revelation—her heart resonated with the prophecy that the Christ would be born of a virgin, as foretold in the Torah. With faith and hope, she rejoiced, contemplating the honor of being chosen for this divine mission.

Gabriel continued:

"إِنَّ ٱللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ ٱسْمُهُ ٱلْمَسِيحُ عِيسَى ٱبْنُ مَرْيَمَ وَجِيهًا فِي ٱلدُّنْيَا وَٱلْآخِرَةِ وَمِنَ ٱلْمُقَرَّبِينَ ٤٥ وَيُكَلِّمُ ٱلنَّاسَ فِي ٱلْمَهْدِ وَكَهْلًا وَمِنَ ٱلصَّٰلِحِينَ"

"Allah gives you good news of a Word from Him. His name will be the Messiah Jesus, son of Maryam; honored in this world and the Hereafter, and he will be one of those nearest [to Allah]. He will speak to people in [his] infancy and adulthood and will be one of the righteous." [2]

With these words, Gabriel vanished, leaving Maryam enveloped in a state of bliss and wonder. She could hear the melodies of angels singing praises, reciting the Psalms of Dawud in joyous celebration of the coming of the blessed child.

"وَيُعَلِّمُهُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَٱلتَّوْرَىٰةَ وَٱلْإِنجِيلَ"

"And Allah will teach him the Book and wisdom, the Torah and the Gospel."[3]

The Birth of Jesus Christ

Maryam's pregnancy was light and effortless—how could it burden her when she carried the Word of Allah and a spirit from Him? Meanwhile, at

[1] (Surah Maryam, Verse 21)
[2] (Surah Ali-Imran, Verses 45-46)
[3] (Surah Ali-Imran, Verse 48)

the same time, her relative Elizabeth gave birth to Yahya, about whom Allah had said:

"يَٰزَكَرِيَّآ إِنَّا نُبَشِّرُكَ بِغُلَٰمٍ ٱسۡمُهُۥ يَحۡيَىٰ لَمۡ نَجۡعَل لَّهُۥ مِن قَبۡلُ سَمِيًّا"

"'O Zakaria! Indeed, We give you the good news of [the birth of] a son, whose name will be Yahya—a name We have not given to anyone before."[1]

Allah willed that Maryam would give birth in Bethlehem, away from her home and people:

"فَحَمَلَتۡهُ فَٱنتَبَذَتۡ بِهِۦ مَكَانٗا قَصِيّٗا ٢٢ فَأَجَآءَهَا ٱلۡمَخَاضُ إِلَىٰ جِذۡعِ ٱلنَّخۡلَةِ قَالَتۡ يَٰلَيۡتَنِي مِتُّ قَبۡلَ هَٰذَا وَكُنتُ نَسۡيٗا مَّنسِيّٗا "

"So she conceived him and withdrew with him to a remote place. Then the pains of labor drove her to the trunk of a palm tree. She cried, 'Alas! I wish I had died before this and was a thing long forgotten!" [2]

Maryam's words were not a sign of despair, but rather an expression of the overwhelming emotions accompanying childbirth. Her pain was compounded by the weight of her situation—alone, far from home, uncertain of how her people would react. But Allah, in His infinite mercy, provided her comfort through the miraculous voice of her newborn son.

"وَيُكَلِّمُ ٱلنَّاسَ فِي ٱلۡمَهۡدِ "

"He will speak to people in [his] infancy."[3]

Divine Comfort for Maryam

At that moment, Jesus reassured his mother, reminding her of Gabriel's promise:

"فَنَادَىٰهَا مِن تَحۡتِهَآ أَلَّا تَحۡزَنِي قَدۡ جَعَلَ رَبُّكِ تَحۡتَكِ سَرِيّٗا ٢٤ وَهُزِّيٓ إِلَيۡكِ بِجِذۡعِ ٱلنَّخۡلَةِ تُسَٰقِطۡ عَلَيۡكِ رُطَبٗا جَنِيّٗا"

[1] (Surah Maryam, Verse 7)
[2] (Surah Maryam, Verses 22-23)
[3] (Surah Ali-Imran, Verse 46)

"So a voice reassured her from below her, 'Do not grieve! Your Lord has provided a stream at your feet. And shake the trunk of this palm tree toward you; it will drop fresh, ripe dates upon you."[1]

"فَكُلِي وَٱشۡرَبِي وَقَرِّي عَيۡنٗاۖ فَإِمَّا تَرَيِنَّ مِنَ ٱلۡبَشَرِ أَحَدٗا فَقُولِيٓ إِنِّي نَذَرۡتُ لِلرَّحۡمَٰنِ صَوۡمٗا فَلَنۡ أُكَلِّمَ ٱلۡيَوۡمَ إِنسِيّٗا"

"So eat and drink, and put your heart at ease. But if you see any of the people, say, 'I have vowed silence to the Most Compassionate, so I am not talking to anyone today." [2]

Jesus assumed a leadership role from the moment of his birth, guiding his mother, alleviating her fears, and saving her from the accusations that awaited her.

Maryam Faces Her People

After several days, Maryam returned to Nazareth, carrying her newborn son. Her people, including her mother Hanna, were shocked and suspicious.

"فَأَتَتۡ بِهِۦ قَوۡمَهَا تَحۡمِلُهُۥۖ قَالُواْ يَٰمَرۡيَمُ لَقَدۡ جِئۡتِ شَيۡـٔٗا فَرِيّٗا"

"Then she returned to her people, carrying him. They said [in shock], 'O Maryam! You have certainly done a horrible thing!" [3]

"يَٰٓأُخۡتَ هَٰرُونَ مَا كَانَ أَبُوكِ ٱمۡرَأَ سَوۡءٖ وَمَا كَانَتۡ أُمُّكِ بَغِيّٗا "

"'O sister of Harun! Your father was not an indecent man, nor was your mother unchaste."[4]

Maryam knew she could not convince them of her innocence—who would believe her account of Gabriel? Instead, she entrusted her defense to her son.

"فَأَشَارَتۡ إِلَيۡهِۖ قَالُواْ كَيۡفَ نُكَلِّمُ مَن كَانَ فِي ٱلۡمَهۡدِ صَبِيّٗا"

"So she pointed to the baby. They exclaimed, 'How can we talk to someone who is an infant in the cradle?" [5]

---

[1] (Surah Maryam, Verses 24-25)
[2] (Surah Maryam, Verse 26)
[3] (Surah Maryam, Verse 27)
[4] (Surah Maryam, Verse 28)
[5] (Surah Maryam, Verse 29)

At that moment, Jesus performed an unprecedented miracle, speaking with divine wisdom:

"قَالَ إِنِّي عَبْدُ ٱللَّهِ ءَاتَىٰنِيَ ٱلْكِتَٰبَ وَجَعَلَنِي نَبِيًّا"

"I am truly a servant of Allah. He has destined me to be given the Scripture and to be a prophet." [1]

"وَٱلسَّلَٰمُ عَلَيَّ يَوْمَ وُلِدتُّ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا"

"Peace be upon me the day I was born, the day I die, and the day I will be raised back to life!" [2]

Thus, Jesus defended his mother, silencing her accusers, proving her innocence, and fulfilling the prophecy.

Jesus Christ, His Mission, and Maryam's Devotion

The Light of His Words

The words of Jesus were like radiant shells of light, dispelling the shadow of accusation against his mother. Those who had doubted Maryam repented and sought blessings from the newborn prophet, touching his swaddle wrap as a sign of forgiveness. His divine utterances—though simple in form—became the foundation of his teachings, defining his actions, morals, and life.

From infancy to adulthood, Maryam nurtured her son with unwavering kindness and tenderness. When Jesus reached the age of thirty, after the tragic murder of Yahya bin Zakaria, Allah's message was revealed to him.

Jesus Begins His Mission

Jesus began preaching to the Jews, calling them to cleanse their faith of corruption, deception, and the distortions imposed by the Jewish priests upon the Law of Musa. He challenged their misguided teachings, exposing the injustices of tithes and vows exploited by the priests, Pharisees, and scribes.

Unsurprisingly, the arrogant and obstinate Pharisees resisted his call. They attempted to discredit him, accusing him of insanity and apostasy. To counter

[1] (Surah Maryam, Verse 30)
[2] (Surah Maryam, Verse 33)

their false claims, Jesus turned to the people, demonstrating his divine mission through miraculous signs granted by Allah:

- Resurrecting the dead

- Healing the sick, including the blind and the lepers

- Creating birds from clay by the will of Allah

- Bringing down a table filled with food from Heaven

Despite these profound miracles—worthy of reverence and belief—the Jewish priests met them with denial. They dismissed his wonders as mere sorcery to prevent the people from following him, clinging desperately to their religious status and authority.

Maryam: His Strongest Support

Jesus persevered in his mission to purify the Mosaic Law and spread his message of love and peace. Throughout his journey, Maryam remained his steadfast supporter. She endured the hardships alongside him, suffering humiliation and rejection in his name. She continued spreading his teachings among women, inspiring many to embrace his faith.

The Virgin Maryam bore relentless harassment and accusations from the Jews, who falsely claimed she had committed adultery—a slander recorded in the Qur'an:

"وَبِكُفْرِهِمْ وَقَوْلِهِمْ عَلَىٰ مَرْيَمَ بُهْتَٰنًا عَظِيمًا "

"For their denial and outrageous accusation against Maryam." [1]

Yet, Maryam remained the pure, the pious, the chosen one. Allah had already honored her:

"وَإِذْ قَالَتِ ٱلْمَلَٰٓئِكَةُ يَٰمَرْيَمُ إِنَّ ٱللَّهَ ٱصْطَفَىٰكِ وَطَهَّرَكِ وَٱصْطَفَىٰكِ عَلَىٰ نِسَآءِ ٱلْعَٰلَمِينَ"

"The angels said, 'O Maryam! Surely Allah has selected you, purified you, and chosen you over all women of the world."[2]

[1] (Surah An-Nisa, Verse 156)
[2] (Surah Ali-Imran, Verse 42)

The Betrayal and Ascension

Despite her unwavering support, the Jewish priests and Pharisees conspired to eliminate Jesus. They plotted his arrest, intending to put him through a mock trial that would lead to his death and crucifixion.

However, Allah thwarted their scheme—casting the resemblance of Jesus upon Judah, the betrayer. The deceivers arrested and crucified Judah instead, while Jesus ascended to Heaven.

"وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِن شُبِّهَ لَهُمْ"

"They neither killed nor crucified him—it was only made to appear so."[1]

Maryam's Final Days

Maryam lived for some time after her son's ascension, until her pure soul returned to her Lord—content and at peace. She stands as an eternal example of virtue and piety. Allah honored her as the ideal woman, embodying purity and faith:

"وَضَرَبَ ٱللَّهُ مَثَلًا لِّلَّذِينَ ءَامَنُواْ ٱمۡرَأَتَ فِرۡعَوۡنَ إِذۡ قَالَتۡ رَبِّ ٱبۡنِ لِي عِندَكَ بَيۡتٗا فِي ٱلۡجَنَّةِ وَنَجِّنِي مِن فِرۡعَوۡنَ وَعَ.. ٱلۡقَوۡمِ ٱلظَّٰلِمِينَ ١١ وَمَرۡيَمَ ٱبۡنَتَ عِمۡرَٰنَ ٱلَّتِيٓ أَحۡصَنَتۡ فَرۡجَهَا فَنَفَخۡنَا فِيهِ مِن رُّوحِنَا وَصَدَّقَتۡ بِكَلِمَٰتِ رَبِّهَا وَكُتُبِهِۦ وَكَانَتۡ مِنَ ٱلۡقَٰنِتِينَ"

"Allah presents an example of those who believed: the wife of Pharaoh, when she said, 'My Lord, build for me near You a house in Paradise and save me from Pharaoh and his deeds and save me from the wrongdoing people.' And Maryam, the daughter of Imran, who guarded her chastity, so We blew into her [womb] through Our angel [Gabriel]. She testified to the words of her Lord and His Scriptures and was of the devoutly obedient." [2]

May peace be upon Maryam, the mother of Jesus, whose unwavering faith and devotion remain an inspiration to all.

[1] (Surah An-Nisa, Verse 157)

[2] (Surah At-Tahrim, Verses 11-12)

Mary Magdalene

The Turmoil of Roman Rule and Its Consequences

Under the cruelty of Roman colonization in Palestine, soldiers wreaked havoc, committing heinous acts of assault against Jewish women, whether by coercion or choice. As a consequence, districts of debauchery and brothels spread across villages and cities.

Mary Magdalene's Life of Opulence

Mary Magdalene, associated with the village of Al-Majdal in the Galilee region, was among those who practiced prostitution during the time of Christ. Her extraordinary beauty attracted numerous admirers, and through her influence, she amassed significant wealth, allowing her to live in luxury. She owned a grand palace with a flourishing garden, attended by slaves and servants, and maintained strong ties with rulers and affluent youth of her town. Among her lovers was a distinguished nobleman known as Prince Thomas, whom she loved more than all her other patrons.

The Disappearance of Prince Thomas

Suddenly, Thomas vanished. He no longer attended her lavish gatherings—the nights of revelry, celebrations filled with music, dancing, and wine. Unable to bear his absence, she sent her followers to search for him everywhere.

The Revelation of Christ's Influence

News reached Mary that Thomas had abandoned his life of privilege and luxury to follow Jesus of Nazareth. Enchanted by the miracles he had witnessed, he joined Christ's disciples, leaving behind wealth, family, and status to embrace a life of devotion and simplicity. The disciples traveled from village to village, expounding upon the essence of Mosaic law and guiding the Jewish people toward righteousness. Jesus performed miracles that defied reason—restoring sight to the blind, granting speech to the mute, curing lepers, healing the lame, walking upon water, and even resurrecting the dead.

Mary's Determination to Win Thomas Back

Mary Magdalene paid no heed to the wonders attributed to Jesus. Her only concern was Thomas, and she resolved to find him and bring him back. She could not endure the pain of separation.

A Profound Encounter with Christ

Upon discovering Christ's gathering place, Mary hastened there, riding in an adorned carriage. Dressed in her finest attire, adorned with exquisite jewelry, and surrounded by an enchanting fragrance, she arrived where Christ was preaching. His disciples stood in reverence, listening intently. The crowd recognized her, and a path was cleared for her grand entrance. Moving forward with her usual boldness, she searched for Thomas, eager to reclaim him. Yet, as her gaze settled upon Christ, she was struck by his radiance, the divine light emanating from his presence. She looked upon him with human eyes, but what she saw transcended her understanding.

The Call to Repentance

As she remained captivated, lost in awe, she heard Christ's words calling sinners to repentance, proclaiming blessings upon those who turned back to their Lord after straying. A profound emotion stirred within her—a joy unlike any she had ever felt—an awareness that God rejoices in the return of the repentant and grants them entry into His gardens of bliss. She recalled the divine words:

"قُلۡ يَٰعِبَادِيَ ٱلَّذِينَ أَسۡرَفُواْ عَلَىٰٓ أَنفُسِهِمۡ لَا تَقۡنَطُواْ مِن رَّحۡمَةِ ٱللَّهِۚ إِنَّ ٱللَّهَ يَغۡفِرُ ٱلذُّنُوبَ جَمِيعًاۚ إِنَّهُۥ هُوَ ٱلۡغَفُورُ ٱلرَّحِيمُ "

"Say, [O Prophet, that Allah says,] "O My servants who have exceeded the limits against their souls! Do not lose hope in Allah's mercy, for Allah certainly forgives all sins. He is indeed the All-Forgiving, Most Merciful" [1]

The Voices of Faith Surround Her

At that moment, a woman's voice behind her recited:

"رَبَّنَآ أَتۡمِمۡ لَنَا نُورَنَا وَٱغۡفِرۡ لَنَآۖ إِنَّكَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ "

[1] (Surah Al-Zumar, Verse 53)

"Our Lord! Perfect our light for us, and forgive us. You are over all things competent.[1]"

Turning to the speaker, Mary recognized her as Jannah, the wife of King Herod.

Then, another voice arose—a disciple's voice—reciting:

"رَبَّنَا ٱغۡفِرۡ لَنَا ذُنُوبَنَا وَإِسۡرَافَنَا فِيٓ أَمۡرِنَا وَثَبِّتۡ أَقۡدَامَنَا وَٱنصُرۡنَا عَلَى ٱلۡقَوۡمِ ٱلۡكَٰفِرِينَ"

"Our Lord! Forgive our sins and excesses [committed] in our affairs, make our steps firm, and grant us victory over the disbelieving people." [2]

Mary recognized the voice as Thomas's, and with her heart in turmoil, she rushed toward him. He smiled at her and said, "I have renounced the world and all that is in it, and I have purchased the kingdom of God. I have no need for you today."

The Agony of Separation and the Birth of Repentance

Lowering her head, tears streaming, she withdrew as the crowd remained engrossed in Christ's sermon. Slipping away, she returned to her carriage and departed.

Upon reaching her palace, she ordered her servants to shut its gates, declaring that the era of immorality and indulgence had ended forever. Only her chamber was to be lit. There, she wept bitterly, prostrating, pleading for forgiveness and mercy. Memories of her past overwhelmed her—the weight of her sins unbearable—yet she recalled Christ's words, affirming God's infinite mercy. With every repetition of those words, her heart found comfort. A glimmer of faith took root, granting her a moment's tranquility amidst her sorrow. Yet, an anxious question remained: Who would assure her that her repentance had been accepted, that Allah had granted her forgiveness?

Mary's Second Encounter with Christ

Determined to find reassurance that her repentance was accepted, Mary Magdalene resolved to seek Christ once more. Humbled and repentant, she longed to be counted among his faithful followers, just as Thomas had been.

[1] (Surah At-Tahrim, Verse 8)
[2] (Surah Ali-Imran, Verse 147)

She searched for Christ and his disciples and eventually found them gathered in the house of one of his followers. As she entered, she saw Christ reclining on a couch, surrounded by his devoted disciples. Overcome with fear and shyness, she timidly approached him, then fell at his feet, weeping. Her tears streamed down, wetting his feet, which she wiped with her hair. In her hands, she carried a bottle of fine perfume, and she gently poured its contents upon his head and feet, anointing him with its fragrance.

Christ's Acceptance of Her Repentance

Christ, perceiving the sincerity of her repentance and the truthfulness of her heart, spoke words that filled her with divine hope: "God has forgiven your sins because of the sincerity of your faith and your true repentance."

With those words, joy and relief flooded Mary's heart. She rose, her soul renewed, and joined the devoted disciples. From that moment, she dedicated herself to serving the poor and needy, showing boundless kindness to the believers, both men and women.

A Devoted Disciple of Christ

Mary remained unwavering in her devotion to Christ, following him in his travels like a shadow, attending his lessons and sermons with deep reverence. Opening her heart fully to faith, she became an invaluable support in spreading his message, particularly among women. The teachings of Christ bore fruit in her, and she committed herself wholeheartedly to the Christian mission.

Mary Magdalene: A Legacy of Redemption

History has immortalized Mary Magdalene as a symbol of sincere repentance and unwavering dedication to the Christian mission. She stands as a remarkable example of triumphing over evil, righteousness after straying, and virtue prevailing over sin.

For many years following Christ's time on earth, she continued to spread his message, guiding numerous souls toward repentance. She lived her latter days in a modest and humble cottage, devoted to faith and service, until her pure soul departed to her Lord. May God accept her repentance with grace and admit her into His paradise among His honored servants.

The Era of Islam

After the ascension of Jesus, approximately six centuries later, Allah sent Prophet Muhammad, peace be upon him, as a messenger to all of humanity. His mission was to guide people toward the true faith, bring them out of darkness into light, and cultivate noble character. Through him, Allah delivered the final and complete divine law, ensuring that people would have no argument against Him thereafter. Humanity had reached an era of intellectual, cognitive, and perceptual maturity, making the new revelation essential for their advancement.

Since the Mosaic law revealed in the Torah no longer corresponded to the time's needs, Islam emerged as a comprehensive constitution—political, religious, social, and economic—that would guide people across the East and the West until the end of time. It evolved with the passage of time, adapting to all circumstances and characteristics.

"مَّا فَرَّطۡنَا فِي ٱلۡكِتَٰبِ مِن شَيۡءٖ"

"We have left nothing out of the Record." [1]

The Noble Qur'an was the greatest miracle granted to Prophet Muhammad, peace be upon him, distinguished by its eloquence, articulation, profound meanings, and divine objectives. The Messenger challenged his Arabian opponents with its power:

"فَأۡتُواْ بِسُورَةٖ مِّثۡلِهِۦ "

"Produce one Surah like it!"[2]

Furthermore, Allah declared:

"لَّئِنِ ٱجۡتَمَعَتِ ٱلۡإِنسُ وَٱلۡجِنُّ عَلَىٰٓ أَن يَأۡتُواْ بِمِثۡلِ هَٰذَا ٱلۡقُرۡءَانِ لَا يَأۡتُونَ بِمِثۡلِهِۦ وَلَوۡ كَانَ بَعۡضُهُمۡ لِبَعۡضٖ ظَهِيرٗا"

"Say, [O Prophet,] 'If [all] humans and jinn were to come together to produce the equivalent of this Qur'an, they could not produce its equal, no matter how they supported each other."[3]

[1] (Surah Al-An'am, Verse 38)
[2] (Surah Yunus, Verse 38)
[3] (Surah Al-Israa, Verse 88)

Islam: A Turning Point in History

Islam marked a profound transformation in Arab society, serving as a distinct boundary between two contrasting eras: the pre-Islamic period of ignorance and disorder and the era of enlightenment, scientific progress, and faith. The religion of Islam spread across the world, offering a divine path rooted in reason, intellect, and innate human nature.

The State of Arabs Before Islam

Before the advent of Islam, the Arabian Peninsula had a diverse religious landscape. The people of Mecca were polytheists who worshipped idols, while Jewish tribes lived near Yathrib (later Medina) in the north, and Christian communities were found in Najran and Yemen. Some groups in Yemen followed sects that revered celestial bodies, particularly the sun.

Despite their religious differences, Arabs—excluding the People of the Book (Jews and Christians)—performed annual pilgrimages to Mecca, circumambulating the Kaaba, which they held sacred. They also respected the rights of the Quraysh tribe, and Mecca remained a safe haven throughout the year. Warfare and bloodshed were forbidden during four sacred months: Dhu al-Qi'dah, Dhu al-Hijjah, Muharram, and Rajab.

The Social Structure of Pre-Islamic Arabia

Arab society was tribal and individualistic, lacking centralized governments or international governing systems. Each tribe operated independently, bound only by traditional customs and practices.

As a result, frequent tribal conflicts occurred, with the strong dominating the weak in a struggle for survival. The geography of the Arabian Peninsula—mountainous terrain with little rainfall and limited agricultural viability—made life unstable. Organized villages and structured states scarcely existed, except in Mecca and Yathrib.

Cultural Values and Moral Contrasts

Arabian society upheld certain virtues even before Islam, including bravery, hospitality, chivalry, loyalty, and self-sacrifice in protecting others. However, negative moral practices were widespread, many of which Islam eradicated. These included the burial of infant daughters, alcohol consumption, abduction of women, and arrogance over lineage.

Thus, Islam arrived at a crucial moment, purifying society by abolishing its destructive customs and establishing principles of righteousness, justice, and equality.

The Transformation Brought by Islam

With the emergence of Islam, society underwent a complete transformation. It established a system where all people were considered equal, with the most honored among them being those most righteous in the sight of Allah. Islam fostered love and brotherhood among believers, binding them together with the unbreakable bond of faith.

Beyond spiritual guidance, Islam laid down foundational principles for financial and political affairs. It unified the Arabian Peninsula under a single government, ensuring stability through an organized army and administrative institutions. A judicial system was established to uphold justice, providing reassurance to all individuals regarding their wealth, honor, and personal security.

In this new order, love and mutual care prevailed over law enforcement, as people prioritized the well-being of others even at the expense of personal interests.

The Status of Women Before and After Islam

It is crucial, in light of this introduction, to highlight Islam's profound impact on women. The role Muslim women played during the time of Prophet Muhammad, peace be upon him, was a reflection of the transformative power of Islam. Before examining their contributions, it is essential to first outline the rights Islam granted women—rights that were previously denied to them.

Islam honored women, elevating their status and placing them on equal footing with men regarding responsibilities and obligations. It provided them with dignified and independent lives, as declared in the noble verse:

"وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً"

"Be mindful of your Lord Who created you from a single soul, and from it He created its mate, and through both He spread countless men and women."[1]

Before Islam, wives were treated as inheritable property. Islam abolished this practice, establishing equality among all individuals, emphasizing that both men and women are judged solely based on piety and righteousness:

"إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ"

"Surely the most noble of you in the sight of Allah is the most righteous among you." [2]

Rights Granted to Women in Islam

Islam granted women the right to inheritance and financial independence. It secured their ability to manage their own wealth and property, assigned them the right to custody of their children under certain conditions, and established financial support for divorced women.

Prior to Islam, daughters were often unwanted and considered a burden. The Arabs disliked the birth of female children, as reflected in the verse:

"وَإِذَا بُشِّرَ أَحَدُهُم بِٱلْأُنثَىٰ ظَلَّ وَجْهُهُۥ مُسْوَدًّا وَهُوَ كَظِيم "

"When one of them is given the good news of a female child, his face darkens and he suppresses inward grief." [3]

Many would even commit infanticide, burying their daughters alive to rid themselves of perceived burdens. Islam condemned and prohibited this practice:

"إِذَا ٱلْمَوْءُۥدَةُ سُئِلَتْ بِأَيِّ ذَنۢبٍ قُتِلَتْ "

"And when the girl [who was] buried alive is asked for what sin she was killed."[4]

Instead, Islam reassured believers that sustenance is provided by Allah:

---

[1] (Surah An-Nisa, Verse 1)
[2] (Surah Al-Hujurat, Verse 13)
[3] (Surah An-Nahl, Verse 58)
[4] (Surah Al-Takwir, Verses 8-9)

"وَلَا تَقْتُلُوٓاْ أَوْلَٰدَكُمْ خَشْيَةَ إِمْلَٰقٍ ۖ نَّحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ"

"Do not kill your children for fear of poverty. We provide for them and for you."[1]

Through Islam, daughters were recognized as sources of joy and blessings, as affirmed in the verse:

"ٱلْمَالُ وَٱلْبَنُونَ زِينَةُ ٱلْحَيَوٰةِ ٱلدُّنْيَا "

"Wealth and children are the adornment of this worldly life." [2]

Women as Equal Partners in Life

Islam preserved women's rights as companions in life alongside men, granting them roles of mutual comfort and tranquility:

"خَلَقَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَٰجًا لِّتَسْكُنُوٓاْ إِلَيْهَا وَجَعَلَ بَيْنَكُم مَّوَدَّةً وَرَحْمَةً"

"One of His signs is that He created for you spouses from among yourselves so that you may find comfort in them. And He has placed between you compassion and mercy."[3]

Women were to be treated fairly, with kindness and respect:

"وَعَاشِرُوهُنَّ بِٱلْمَعْرُوفِ"

"Treat them fairly." [4]

Furthermore, Islam established balanced responsibilities between men and women, recognizing their equal rights while acknowledging differences in responsibilities:

"وَلَهُنَّ مِثْلُ ٱلَّذِي عَلَيْهِنَّ بِٱلْمَعْرُوفِ ۚ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ "

"Women have rights similar to those of men equitably, although men have a degree [of responsibility] above them." [5]

[1] (Surah Al-Israa, Verse 31)
[2] (Surah Al-Kahf, Verse 46)
[3] (Surah Ar-Rum, Verse 21)
[4] (Surah An-Nisa, Verse 19)
[5] (Surah Al-Baqarah, Verse 228)

Islam laid the foundation for marital harmony and established numerous rights for women, including education, freedom of expression, financial independence, inheritance, and freedom in choosing a spouse. These reforms had a profound impact on the lives of Muslim women, granting them dignity and autonomy.

The Honored Role of Women in Islam

The Prophet Muhammad, peace be upon him, emphasized the high status of women in his noble teachings, saying:

"Paradise lies at the feet of mothers."

In the following discussion, we will explore the unique role of women in the life of Prophet Muhammad, peace be upon him, highlighting their contributions in shaping Islamic society.

To facilitate the reader's understanding, the study of women's role in Muslim society is organized as follows:

A. A - The mother of the Prophet, peace be upon him
B. B - The wives of the Prophet, peace be upon him
C. C - The daughters of the Prophet, peace be upon him
D. D - Prominent women who had a significant impact in honorable events and situations

Amina bint Wahb

The Mother of the Arab Prophet

Amina bint Wahb, the noble mother of Prophet Muhammad, peace be upon him, belonged to Bani Zuhrah, a distinguished sub-tribe of Quraysh. She was closely related to Bani 'Abd Manaf, the lineage of the Prophet's ancestors.

Her marriage to Abdullah bin Abdul-Muttalib was marked by an extraordinary event. Abdullah, the beloved son of Abdul-Muttalib, had narrowly escaped a sacrifice his father had vowed to fulfill. When Abdul-Muttalib's ten sons reached adulthood, he sought to honor his pledge by sacrificing one of them, as had been customary among the Arabs. The lot fell upon Abdullah, a handsome and strong young man.

The Redemption of Abdullah

As Abdul-Muttalib prepared to carry out the sacrifice, a great outcry arose from his daughters, the women of Quraysh, and prominent figures led by Al-Mughirah bin Abdullah Al-Makhzumi. They insisted that Abdullah should be spared and offered an alternative solution, inspired by the story of their forefather Isma'il, whom Allah had ransomed with a ram.

Abdul-Muttalib agreed and decided to pay a ransom. At first, he set the compensation at ten camels, but as lots were drawn, they continued to fall on Abdullah's side. The casting was repeated until the number reached a hundred camels, at which point fate shifted in Abdullah's favor.

All the camels were then sacrificed, their meat distributed among the poor, needy, and birds of the sky. Overcome with relief, Abdul-Muttalib immediately sought to marry Abdullah to one of the finest and purest women of Quraysh. He found Aminah bint Wahb, a noble young woman around twenty years old. Their marriage elevated her into history, as she became the mother of the Seal of the Prophets and Messengers.

A Widow Before Motherhood

Aminah's union with Abdullah was brief, as fate swiftly took him away. Shortly after their marriage, Abdullah joined a Quraysh caravan for trade in the Levant, leaving behind his newlywed wife, who was in the early months of pregnancy.

On the caravan's return, Abdullah was absent. Aminah learned that he had fallen ill and remained with his maternal uncles from Banu al-Najjar in Yathrib. His illness soon worsened, and he passed away, buried far from his homeland.

Grief consumed Aminah upon receiving the sorrowful news. She mourned deeply, tearing at her garments and lamenting her loss alongside the women of Quraysh. Abdullah had been a distinguished and handsome young man, beloved among his people. His untimely death left Aminah a widow after only a few months of marriage.

The Sorrow and Hope of a Mother

Despite her heartbreak, Aminah bore the burden of patience and acceptance of Allah's decree. The child growing within her womb became her source of solace, providing her with hope amidst her sorrow.

The weight of grief lingered in her household, yet Aminah found comfort in the thought that soon she would hold her child, looking into his eyes, imagining her husband reborn. How often does the mind drift into dreams, turning sorrow into hopeful visions, and longing into blissful reality?

The months of pregnancy passed with both tears and prayers, a fragile balance between sadness and anticipation. Had she known she was carrying the most honored Prophet, she might have cast aside her mourning, rejoicing instead at the coming of the Messenger of Allah. Like Prophet Ibrahim, who prayed for his people's guidance, she too would have called upon the women of Quraysh to welcome his arrival.

"رَبَّنَا وَٱبۡعَثۡ فِيهِمۡ رَسُولٗا مِّنۡهُمۡ يَتۡلُواْ عَلَيۡهِمۡ ءَايَٰتِكَ وَيُعَلِّمُهُمُ ٱلۡكِتَٰبَ وَٱلۡحِكۡمَةَ "

"Our Lord! Raise from among them a messenger who will recite to them Your revelations, teach them the Book and wisdom, and purify them." [1]

The Birth and Early Life of Prophet Muhammad

Allah decreed that Muhammad, peace be upon him, would be born like any other child, growing through the stages of infancy, youth, and adulthood until the age of forty, when revelation descended upon him. His mission was to represent humanity in all its phases, guiding people through rational

[1] (Surah Al-Baqarah, Verse 129)

persuasion rather than supernatural miracles like those granted to Jesus. To prevent undue mystification by his followers, Prophet Muhammad, peace be upon him, consistently emphasized:

"إِنَّمَآ أَنَا۠ بَشَرٌ مِّثْلُكُمْ يُوحَىٰٓ إِلَيَّ"

"I am only a man like you, [but] it has been revealed to me." [1]

Thus, Islam upheld a balance between faith and reason, ensuring that devotion was rooted in understanding rather than fascination with miracles.

The Year of the Elephant

When Aminah's pregnancy was completed, she gave birth with ease and without hardship—a blessing from Allah. The birth took place in the Year of the Elephant, during the month of Rabi' al-Awwal in 571 CE. This was the same year as the famous incident recorded in the Quran:

"أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَٰبِ ٱلْفِيلِ"

"Have you not seen how your Lord dealt with the companions of the Elephant? Did He not frustrate their scheme? And He sent against them birds in flocks, striking them with stones of hard clay, and made them like eaten straw." [2]

The Naming of Muhammad

Aminah's heart overflowed with joy upon seeing her child. When news of the birth reached his grandfather, Abdul-Muttalib, he hurried to the newborn, carrying him to the Kaaba and circumambulating it seven times. He then named him Muhammad, a name unfamiliar in their time. When questioned about his choice, Abdul-Muttalib responded, "So that he may be praised in the heavens and the earth," a name divinely inspired by Allah.

Foster Care and Blessings in the Household

A short time after his birth, Aminah entrusted her son to a Bedouin woman named Halimah bint Abi Dhuayb for nursing. He remained with her for two years, and his presence brought abundant blessings to Halimah's household—her sheep multiplied, pastures thrived, and crops flourished.

[1] (Surah Al-Kahf, Verse 110)
[2] (Surah Al-Fil, Verses 1-5)

During this time, Muhammad developed strength, immunity, and the eloquence characteristic of the Bedouin people. He grew into a healthy and robust child, embodying physical resilience and sharp intellect.

At the age of four, Halimah returned him to his mother, Aminah. He was lovingly raised in her embrace, with his grandfather Abdul-Muttalib ensuring he never felt the absence of his father. He received boundless affection from his family, spending much of his childhood playing with Hamzah, his uncle, who was close in age.

The Journey to Yathrib

At the age of six, Aminah decided to travel to Yathrib (Medina) to visit the grave of her late husband, Abdullah. When the Quraysh caravan departed for Syria, she joined their journey, taking her son Muhammad and her maid Barakah Umm Ayman with her. To shield herself from the scorching sun, she rode in a camel tent known as a hudaj.

Upon arriving in Yathrib, Aminah stayed with her deceased husband's relatives from Banu Najjar. She visited Abdullah's grave numerous times, mourning his absence while her young son wept beside her. Muhammad, born an orphan, had never seen his father, and often asked his mother what he had looked like. With deep tenderness, Aminah would comfort him, saying, "You look just like him," softly patting his head to console him.

Aminah's Death

After a month in Yathrib, Aminah prepared to return to Mecca with the caravan returning from Syria. She and her child, along with Barakah Umm Ayman, mounted their camels for the journey home. However, at Al-Abwa, an unforeseen tragedy struck. Aminah suddenly fell ill, and within hours, she passed away.

It is believed that her death was due to a heatstroke or a fatal fever, as understood in modern medicine. She was buried in Al-Abwa, leaving behind her orphaned son Muhammad.

Barakah Umm Ayman, now his sole caretaker, continued the journey back to Mecca, where they were welcomed by Fatimah bint Asad, the wife of Muhammad's uncle Abu Talib. Fatimah took him in, providing shelter, nourishment, and treating him with even greater care than her own children.

With this, history records a bright and pristine page for the mother of the Prophet, Aminah bint Wahb. She endured the most challenging situations during those seven years, spending only one month as a bride, while the rest of the time she was a compassionate widow. Death snatched her husband away, granting her only a fleeting happiness. Then, once again, death came to take her as well. She did not get to enjoy her child, the consolation for losing her husband, for more than six years. In those years, he became the light of her eyes, the joy of the world, and the embodiment of divine mercy.

She was blessed with the motherhood that came like a gentle breeze, and she departed swiftly at the dawn of her life, as if to say: "I have fulfilled my mission and carried in my womb the liberating light from the Lord of all worlds, a mercy for all humanity and jinn."

The Mothers of the Believers

The Wives of Prophet Muhammad

May Allah be pleased with them all

Allah honors the wives of the Prophet, peace and blessings be upon him, in His Noble Book, saying:

"يَٰنِسَآءَ ٱلنَّبِيِّ لَسۡتُنَّ كَأَحَدٖ مِّنَ ٱلنِّسَآءِ"

"O wives of the Prophet! You are not like any other women." [1]

The Prophet married them by divine inspiration and in response to specific circumstances—whether political, social, or legislative. His private and public life served as an exemplary model for believers, as Allah states:

"لَّقَدۡ كَانَ لَكُمۡ فِي رَسُولِ ٱللَّهِ أُسۡوَةٌ حَسَنَةٞ لِّمَن كَانَ يَرۡجُواْ ٱللَّهَ وَٱلۡيَوۡمَ ٱلۡأٓخِرَ وَذَكَرَ ٱللَّهَ كَثِيرٗا"

"Indeed, in the Messenger of Allah you have an excellent example for whoever has hope in Allah and the Last Day, and remembers Allah often."[2]

The Prophet's Marriages in Islamic Law

In Islamic law, a Muslim man is permitted to marry up to four wives simultaneously. If he wishes to marry another woman while already having four, he must first divorce one, as the Quran states:

"فَٱنكِحُواْ مَا طَابَ لَكُم مِّنَ ٱلنِّسَآءِ مَثۡنَىٰ وَثُلَٰثَ وَرُبَٰعَۖ فَإِنۡ خِفۡتُمۡ أَلَّا تَعۡدِلُواْ فَوَٰحِدَةً"

"So marry those that please you of [other] women, two or three or four. But if you fear that you will not be just, then [marry only] one." [3]

However, Allah granted Prophet Muhammad, peace be upon him, an exception to this numerical limit due to the unique circumstances he faced while spreading the Islamic message. His marriages helped establish strong alliances, foster kinship ties, support widows and their children, and strengthen bonds with those inclined toward Islam.

---

[1] (Surah Al-Ahzab, Verse 32)
[2] (Surah Al-Ahzab, Verse 21)
[3] (Surah An-Nisa, Verse 3)

The Documentation of the Prophet's Private Life

One of Allah's blessings upon the Muslim community was the inclusion of details about the Prophet's private life in the Quran, eliminating any room for dispute or false accusations. Among these verses is:

"مَّا كَانَ عَلَى ٱلنَّبِيِّ مِنۡ حَرَجٖ فِيمَا فَرَضَ ٱللَّهُ لَهُۥ"

"There is no blame on the Prophet for doing what Allah has ordained for him." [1]

Similarly, Allah clarifies what was permitted for the Prophet, peace be upon him, regarding his marriages:

"يَٰٓأَيُّهَا ٱلنَّبِيُّ إِنَّآ أَحۡلَلۡنَا لَكَ أَزۡوَٰجَكَ ٱلَّٰتِيٓ ءَاتَيۡتَ أُجُورَهُنَّ وَمَا مَلَكَتۡ يَمِينُكَ مِمَّآ أَفَآءَ ٱللَّهُ عَلَيۡكَ وَبَنَاتِ عَمِّكَ وَبَنَاتِ عَمَّٰتِكَ وَبَنَاتِ خَالِكَ وَبَنَاتِ خَٰلَٰتِكَ ٱلَّٰتِي هَاجَرۡنَ مَعَكَ وَٱمۡرَأَةٗ مُّؤۡمِنَةً إِن وَهَبَتۡ نَفۡسَهَا لِلنَّبِيِّ إِنۡ أَرَادَ ٱلنَّبِيُّ أَن يَسۡتَنكِحَهَا خَالِصَةٗ لَّكَ مِن دُونِ ٱلۡمُؤۡمِنِينَ"

"O Prophet! We have made lawful for you your wives to whom you have paid their [full] dowries as well as those [bondwomen] in your possession, whom Allah has granted you. And [you are allowed to marry] the daughters of your paternal uncles and aunts, and the daughters of your maternal uncles and aunts, who have emigrated with you. Also [allowed for marriage is] a believing woman who offers herself to the Prophet [without dowry] if he is interested in marrying her—[this is] exclusively for you, not for the rest of the believers." [2]

The End of the Prophet's Plural Marriages

As the wisdom behind the Prophet's plural marriages fulfilled their purposes and Islam spread widely, especially after the conquest of Mecca, the following verse was revealed when the Prophet, peace be upon him, was in his sixties:

"لَّا يَحِلُّ لَكَ ٱلنِّسَآءُ مِنۢ بَعۡدُ وَلَآ أَن تَبَدَّلَ بِهِنَّ مِنۡ أَزۡوَٰجٖ وَلَوۡ أَعۡجَبَكَ حُسۡنُهُنَّ إِلَّا مَا مَلَكَتۡ يَمِينُكَۗ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ رَّقِيبٗا"

"It is not lawful for you [O Prophet] to marry more women after this, nor can you replace any of your present wives with another, even if her beauty may

[1] (Surah Al-Ahzab, Verse 38)
[2] (Surah Al-Ahzab, Verse 50)

attract you—except those [bondwomen] in your possession. And Allah is ever Watchful over all things."[1]

The Divine Command Governing the Prophet's Marriages

The marriages of Prophet Muhammad, peace be upon him, to the Mothers of the Believers and his eventual cessation from further marriages were by the command of Allah, willingly undertaken in accordance with His divine decree:

"فَٱصۡدَعۡ بِمَا تُؤۡمَرُ وَأَعۡرِضۡ عَنِ ٱلۡمُشۡرِكِينَ "

"So proclaim what you have been commanded, and turn away from the polytheists."[2]

The Elevated Status of the Prophet's Wives

The wives of the Prophet, peace be upon him, were truly recipients of divine guidance and nurturing. Many Quranic verses were revealed concerning them, providing direction, counsel, and examples of righteous conduct. These verses highlighted the great honor bestowed upon them, making them the highest role models for Muslim women and sincere believers.

At the same time, the Quran did not neglect to admonish them, warning of severe consequences should any of them commit transgression. Their elevated status came with responsibilities, and their lives served as a testament to faith, patience, and devotion.

Quranic Verses Addressing the Prophet's Wives

The Quran provided specific instructions to them, reinforcing their exceptional role in Islamic society:

"يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزۡوَٰجِكَ وَبَنَاتِكَ وَنِسَآءِ ٱلۡمُؤۡمِنِينَ يُدۡنِينَ عَلَيۡهِنَّ مِن جَلَٰبِيبِهِنَّۚ ذَٰلِكَ أَدۡنَىٰٓ أَن يُعۡرَفۡنَ فَلَا يُؤۡذَيۡنَۗ وَكَانَ ٱللَّهُ غَفُورٗا رَّحِيمٗا "

"O Prophet! Ask your wives, daughters, and believing women to draw their cloaks over their bodies. In this way, it is more likely that they will be

[1] (Surah Al-Ahzab, Verse 52)
[2] (Surah Al-Hijr, Verse 94)

recognized and not be harassed. And Allah is All-Forgiving, Most Merciful."[1]

"يٰنِسَآءَ ٱلنَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِّنَ ٱلنِّسَآءِ إِنِ ٱتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِٱلْقَوْلِ فَيَطْمَعَ ٱلَّذِي فِي قَلْبِهِۦ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوفًا"

"O wives of the Prophet! You are not like any other women: if you fear [Allah], then do not be soft in speech [to men], or those with sickness in their hearts may be tempted, but speak in a moderate tone." [2]

[1] (Surah Al-Ahzab, Verse 59)
[2] (Surah Al-Ahzab, Verse 32)

Khadijah bint Khuwaylid

The Mother of the Believers

Khadijah bint Khuwaylid was the first person—among both men and women—to embrace Islam. She was the first believer who responded to her husband's call, declaring: "I bear witness that there is no god but Allah, and Muhammad is the Messenger of Allah."

She was the first and most beloved wife of the Prophet Muhammad, peace be upon him, and the Mother of the Believers. She shared twenty-five years of companionship with him—fifteen before his prophethood and ten after.

Among the wives of the Prophet, peace be upon him, Khadijah was the wealthiest and the only one who bore both sons and daughters for him. She lived to see her daughters marry during his lifetime and became the grandmother of all the noble descendants from her daughter Fatimah az-Zahra, may Allah be pleased with her. She dedicated all her wealth to supporting the Islamic call and remained the unwavering pillar of strength for the Prophet, peace be upon him.

Khadijah's Nobility and Character

Khadijah belonged to one of the noblest and most esteemed families of Quraysh in Mecca, both in status and lineage. She was intelligent, decisive, and inherited great wealth from her parents and two previous husbands.

Her first marriage was to Atiq bin 'A'idh al-Makhzumi, who passed away at a young age. Later, she married Abu Hala bin Zarrara al-Tamimi, with whom she had two children, Hala and Hind. Their union eventually ended in divorce when she was twenty-five years old.

Afterward, Khadijah focused on managing and expanding her trade. Many prominent men of Quraysh sought to marry her, but she declined their proposals, recognizing that they desired her wealth more than her companionship. Despite her status, she was known for her beauty, grace, chastity, and modesty, earning her the title "The Pure" (Al-Tahira).

Khadijah's Flourishing Trade

Khadijah employed traders from Quraysh to handle her business journeys to the Levant and Yemen, assisted by her servant, Maisara. She rewarded her

workers generously—sometimes gifting them two camels for their efforts during the arduous summer trade expedition, which lasted at least two months.

Her business was highly respected and trusted in Mecca, yielding considerable profits and divine blessings. One of her greatest decisions in trade was hiring Muhammad ibn Abdullah, peace be upon him, to manage her commercial dealings across Mecca and on routes to Yemen and the Levant. She paid him well, recognizing his trustworthiness and diligence.

Muhammad's Integrity in Trade

At twenty-five, Muhammad ibn Abdullah was in the prime of youth—strong, radiant, and possessing a noble character. His appearance was likened to the full moon on a clear night, yet his heart remained detached from material pursuits. Beyond his physical virtues, he was renowned for his sincerity, trustworthiness, and simplicity in life.

The Summer Trade Journey

During the annual summer trade expedition, Muhammad traveled with Khadijah's servant, Maysarah, to the Levant alongside Quraysh's caravans. Though young and inexperienced in commerce, he excelled in negotiations, outperforming even the seasoned merchants. He secured luxurious goods—silk, perfumes, and precious metals—at excellent prices, selling them for remarkable profit.

Maysarah observed Muhammad's unique character throughout the journey. Unlike others who indulged in revelry, he preferred solitude, contemplation, and deep reflection. He displayed self-restraint, shunning extravagance and aimless distractions.

What intrigued Maysarah most were the miraculous occurrences surrounding Muhammad. He noticed that a cloud persistently shaded him, protecting him from the scorching desert sun, while the relentless desert winds softened into a soothing breeze whenever they reached him.

Khadijah's Admiration

Upon the caravan's successful return—marking Muhammad's first trade journey to the Levant—Maysarah reported his observations to Khadijah. He

recounted both Muhammad's extraordinary profits and the remarkable signs he had witnessed.

Deeply impressed, Khadijah saw Muhammad in a new light. His reputation, trustworthiness, and divine blessings elevated his status in her eyes. She resolved to keep him as a trusted business associate, regardless of the wage required.

For Muhammad, the opportunity was vital. He had grown up orphaned, raised in the home of his uncle, Abu Talib, his father's brother. In his youth, he had tended sheep for wages. Now, at twenty-five, encouraged by his uncle, he accepted Khadijah's offer, marking the beginning of a momentous chapter in both their lives.

The Impact of the Journey on the Future

Life is shaped by destiny, and the future remains unknown. Who could have predicted that Muhammad ibn Abdullah's trade expeditions to the Levant and Yemen under Khadijah's employ would later serve as a foundation for major conquests and victories in those regions? These journeys provided the Prophet with invaluable insights into the geography, wealth, and civilizations of the cities and villages. They also exposed him to the harsh realities of Roman oppression and occupation in Jerusalem, strengthening his resolve to spread Islam and liberate the holy city. Thus, what once began as trade expeditions proved to be lessons of strategy and foresight, becoming a source of blessings for the future.

The Growing Bond Between Muhammad and Khadijah

As Muhammad worked in Khadijah's trade, their relationship naturally deepened due to the frequent interactions required for managing finances and business operations. Yet, despite his proximity to her, he always maintained a respectful distance. He never looked directly at her out of politeness, nor did he make decisions without her consent, acknowledging that the wealth belonged entirely to her while he remained an employee carrying out her directives.

Khadijah took notice of his extraordinary character and began contemplating him intellectually, comparing him to the young men of Quraysh. He surpassed them all—truthful, trustworthy in both word and action, and unwavering in his morality. He was a monotheist who had never prostrated

to idols. Over time, her admiration shifted from mere observation to deeper emotions.

Though she felt drawn to this noble, handsome, and pure-hearted young man, doubts crept into her mind. She wondered if a man in his mid-twenties could ever accept marriage to a woman in her forties. She tried to dismiss her feelings, but her heart remained unconvinced.

What she experienced was not mere emotional whispers or fleeting desires—it was divine inspiration from the One who holds the secrets of the heavens and the earth. When Allah decrees a matter, He simply says, "Be," and it is. Their union had already been written in the Preserved Tablet. The circumstances of their interactions aligned, awakening thoughts in her heart and mind. As reason submitted to emotion, fate took its course.

The Proposal and Marriage

Preoccupied with her thoughts, Khadijah confided in her close friend, Nafisa bint Munabbih. Nafisa approached Muhammad, inquiring why he had not yet married. He explained that his financial limitations prevented him from taking a wife.

Nafisa then asked, "What if you were invited to a union with beauty, wealth, and honor in a woman you already know?" Muhammad quickly understood she was referring to Khadijah and expressed his willingness. When Nafisa relayed his response, Khadijah's heart leaped with joy. Without hesitation, she sent for Muhammad, who hurried to meet her. With newfound courage, she directly proposed marriage to him, and he readily accepted.

Muhammad then informed his uncles of his desire to marry Khadijah, and they approved. His uncles Abbas and Hamza, along with the sons of his uncles, attended and blessed the union, which Allah had destined to be one of great prosperity and happiness. Khadijah's uncle and her cousin, Warqa bin Nawfal, also gave their blessings.

Thus, Muhammad ibn Abdullah married Khadijah bint Khuwaylid at the age of twenty-five, while she was forty. It was a time when she was in the prime of her femininity, possessing wisdom, maturity, and grace. The Prophet, peace be upon him, spent twenty-five years of blissful companionship with her—until her passing at the age of sixty-five, when he himself was fifty.

A Testament to Love and Loyalty

Despite misleading claims from Orientalists who falsely accuse the Prophet, peace be upon him, of being a womanizer, his marriage to Khadijah is a clear testament to his love and loyalty. If he had sought mere physical desire, he would not have married a woman fifteen years his senior and remained devoted to her for a quarter of a century without taking another wife.

As women age, their beauty naturally fades, and Khadijah spent the last ten years of her life in the stages of aging. Yet, the Prophet, peace be upon him, never wavered in his love or loyalty to her. Even after her passing, he continued to cherish her memory—a devotion that occasionally made Aisha, another of his wives, jealous of Khadijah.

The Practice of Itikaf

In pre-Islamic Arabia, certain wise and religious individuals observed Itikaf during the month of Ramadan. Itikaf was a form of spiritual retreat, during which worshippers secluded themselves for devotion according to their beliefs. Among those who practiced Itikaf was Abdul-Muttalib ibn Hashim and a group of monotheists who followed the faith of Prophet Ibrahim, as described in the Quran:

"مِلَّةَ إِبْرَٰهِيمَ حَنِيفًاۖ وَمَا كَانَ مِنَ ٱلْمُشْرِكِينَ"

"The religion of Ibrahim, inclining toward truth, and he was not of the polytheists."[1]

This group worshipped the One True God and rejected idols. Among the foremost monotheists was Abdullah bin Abi Rabiah al-Thaqafi, who believed in Allah's Oneness even before Islam. However, he did not embrace Islam after Prophet Muhammad received revelation, as he had hoped to be the prophesied messenger himself due to his deep knowledge of Persian scriptures, the Torah, and the Gospel.

Another monotheist from the pre-Islamic era was Zaid bin Amr bin Nufayl, known as the Monotheist of Jahiliyyah (pre-Islamic ignorance). He would openly proclaim in Mecca:

[1] (Surah Ali-Imran, Verse 95)

"O people of Quraysh, by the One in whose hands my soul rests, none among you follows the religion of Ibrahim except me."

He boldly addressed idol-worshippers, warning them of their false beliefs:

"Indeed, you worship idols that neither harm nor benefit you."

Zaid also expressed his faith through poetry:

"Whether it's one lord or a thousand lords,

Neither Azza nor her daughters can provide solace,

But I worship the Merciful, my Lord.

When matters are divided, I bear witness,

No idols of the Banu Amr deceive me,

May the Forgiving Lord forgive my sins."

Zaid **bin Amr bin Nufayl and the Early Monotheists**

Zaid bin Amr bin Nufayl passed away five years before the advent of the prophethood. He left behind his son, Sa'id bin Zaid, who became one of the earliest Muslims. His wife, Fatimah bint Al-Khattab, played a significant role in the Islamization of her brother, Umar bin Al-Khattab, five years after the prophethood.

While only a few individuals in pre-Islamic Arabia adhered to monotheism, the majority practiced polytheism, associating partners with Allah and worshipping idols as a means of drawing closer to Him. The beliefs of these early monotheists served as a foundation for the message of Islam and the anticipation of prophethood within the Arabian Peninsula. Secluded priests and monks, residing in monasteries, foretold that their era would witness the emergence of a new prophet among the Arabs, a prophecy reflected in the Torah and the Gospel.

The Prophecy of Jesus Regarding Muhammad

Jesus, son of Mary, foretold the coming of Prophet Muhammad and even referred to him by name. Allah, the Exalted, says:

"وَإِذْ قَالَ عِيسَى ٱبْنُ مَرْيَمَ يَٰبَنِيٓ إِسْرَٰٓءِيلَ إِنِّي رَسُولُ ٱللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ ٱلتَّوْرَىٰةِ وَمُبَشِّرًۢا بِرَسُولٍ يَأْتِي مِنۢ بَعْدِي ٱسْمُهُۥٓ أَحْمَدُ "

"And [mention] when Jesus, son of Maryam, said, 'O children of Israel! Indeed, I am the messenger of Allah to you, confirming what came before me of the Torah and bringing good tidings of a messenger to come after me, whose name is Ahmad." [1]

Moreover, Allah states:

"ٱلَّذِينَ يَتَّبِعُونَ ٱلرَّسُولَ ٱلنَّبِيَّ ٱلْأُمِّيَّ ٱلَّذِي يَجِدُونَهُۥ مَكْتُوبًا عِندَهُمْ فِي ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ "

"Those who follow the Messenger, the unlettered Prophet, whom they find written in what they have of the Torah and the Gospel."[2]

The Revelation of the Quran

At the age of forty, Muhammad, son of Abdullah, sought seclusion in the cave of Hira, approximately three miles from Mecca. Every year during Ramadan, he would engage in worship and contemplation. In the year 610 CE, during the Night of Decree, the Holy Spirit, known as Gabriel, descended upon him for the first time while he was in the cave.

Gabriel appeared in the form of an angel and commanded him, "Read." Muhammad replied, "I am not a reader." Then Gabriel said:

"ٱقْرَأْ بِٱسْمِ رَبِّكَ ٱلَّذِي خَلَقَ ١ خَلَقَ ٱلْإِنسَٰنَ مِنْ عَلَقٍ ٢ ٱقْرَأْ وَرَبُّكَ ٱلْأَكْرَمُ ٣ ٱلَّذِي عَلَّمَ بِٱلْقَلَمِ ٤ عَلَّمَ ٱلْإِنسَٰنَ مَا لَمْ يَعْلَمْ "

"Read, [O Prophet], in the Name of your Lord Who created—created humans from a clinging clot. Read! And your Lord is the Most Generous, Who taught by the pen—taught humanity what they knew not." [3]

Muhammad left the cave disturbed and fearful, rushing home to inform his wife Khadijah about his experience.

The Quran's Divine Revelation During Ramadan

This blessed night was recorded in the Quran as the moment when divine revelation descended upon the Messenger of Allah. Allah says:

[1] (Surah As-Saf, Verse 6)
[2] (Surah Al-A'raf, Verse 157)
[3] (Surah Al-Alaq, Verses 1-5)

"شَهۡرُ رَمَضَانَ ٱلَّذِيٓ أُنزِلَ فِيهِ ٱلۡقُرۡءَانُ هُدٗى لِّلنَّاسِ وَبَيِّنَٰتٖ مِّنَ ٱلۡهُدَىٰ وَٱلۡفُرۡقَانِ"

"Ramadan is the month in which the Quran was revealed as a guide for humanity with clear proofs of guidance and the standard [to distinguish between right and wrong]."[1]

Similarly, in Surah Al-Qadr, Allah emphasizes the significance of this night:

"إِنَّآ أَنزَلۡنَٰهُ فِي لَيۡلَةِ ٱلۡقَدۡرِ ١ وَمَآ أَدۡرَىٰكَ مَا لَيۡلَةُ ٱلۡقَدۡرِ ٢ لَيۡلَةُ ٱلۡقَدۡرِ خَيۡرٞ مِّنۡ أَلۡفِ شَهۡرٖ ٣ تَنَزَّلُ ٱلۡمَلَٰٓئِكَةُ وَٱلرُّوحُ فِيهَا بِإِذۡنِ رَبِّهِم مِّن كُلِّ أَمۡرٖ ٤ سَلَٰمٌ هِيَ حَتَّىٰ مَطۡلَعِ ٱلۡفَجۡرِ"

"Indeed, We sent the Quran down during the Night of Decree. And what can make you know what is the Night of Decree? The Night of Decree is better than a thousand months. The angels and the Spirit descend therein by permission of their Lord for every matter. Peace it is until the emergence of dawn." [2]

Khadijah's Support and the First Converts

When the Prophet, peace be upon him, reached his home, he narrated his experience in detail to Khadijah. She immediately reassured and comforted him, saying joyfully, "Be glad! By Allah, He will never disgrace you. You maintain family ties, help the poor and needy, fulfill trusts, carry the burden of the weak, and honor your guests."

Khadijah was the first to embrace Islam and proclaim the testimony of faith after the Messenger of Allah. Following her, her four daughters and Ali ibn Abi Talib, who was a young boy, accepted Islam. Others within the household also embraced the faith, including Zaid ibn Harithah, the freed slave of the Prophet, and Hind, Khadijah's daughter from her previous marriage.

Abu Bakr: The First Man to Accept Islam

After Khadijah, the first man to accept Islam was Abu Bakr al-Siddiq, the closest companion of the Prophet. He remained steadfast in supporting the message, and soon Islam began to spread throughout Mecca.

Khadijah continued to stand by her husband, offering unwavering support. She contributed her wealth generously to his mission, easing the hardships he

[1] (Surah Al-Baqarah, Verse 185)
[2] (Surah Al-Qadr, Verses 1-5)

endured from his family and the idolaters. She became his strongest source of strength, transforming his difficulties into opportunities and providing him solace whenever he faced adversity.

If space permitted, one could write volumes about the virtues of Khadijah, but we summarize our words to mention what is appropriate in this context.

The Children of the Prophet

The Prophet, peace be upon him, had children—both sons and daughters—from Khadijah. She gave birth to Al-Qasim, and the Prophet was thereafter known by the epithet "Abu Al-Qasim." She also bore Abdullah, both of whom passed away in their childhood.

Among the daughters, she gave birth to Zainab, Ruqayyah, Umm Kulthum, and Fatimah. The youngest, Fatimah, was born five years before the prophethood, in the year 605 CE—the same year in which the Kaaba was reconstructed. All of the Prophet's daughters, may Allah be pleased with them, married and passed away during his lifetime, except Fatimah, who passed away six months after his death.

The Siege Against the Muslims

As Islam spread, persecution against Muslims intensified, particularly targeting enslaved individuals who had embraced the faith. They endured severe punishment at the hands of their pagan masters, who sought to force them back into idolatry. Yet, their faith remained unwavering. The wealth of Khadijah and Abu Bakr was generously used to purchase these believers and free them in the cause of Allah.

Quraysh escalated their oppression by imposing a total boycott against the Muslims and the Banu Hashim, the Prophet's protectors. They refused all business transactions and marriages with them, isolating them in a valley in the mountains, cutting off all communication. The siege began seven years after the prophethood and lasted for three years.

The Resilience of Khadijah

Despite her advancing age, Khadijah, the Mother of the Believers, endured the hardships alongside the Messenger of Allah and his followers. She was sixty-five years old when the persecution began, and the stress took a toll on

her health. After the siege was lifted and the Muslims returned to their homes in Mecca, her condition worsened, and she passed away shortly thereafter.

Her noble soul returned to its Creator, adorned with righteousness and sacrifice. She had devoted her wealth, health, and efforts to the cause of Allah, selflessly supporting the spread of Islam. Her grave in Mecca remains a site visited by many.

Khadijah's Legacy

The Prophet, peace be upon him, was accompanied by Khadijah for fifteen years before his prophethood and ten years after. She exemplified loyalty, devotion, and nobility, bringing him peace, happiness, and comfort in their home. She relieved his worries and created an environment of tranquility that allowed him to focus on his mission.

Never withholding her wealth from him, she eagerly encouraged his generosity toward the poor, needy, widows, and those seeking help. From the depths of her heart, she praised the Prophet and rejoiced in the divine words revealed about him:

"وَمَآ أَرۡسَلۡنَٰكَ إِلَّا رَحۡمَةٗ لِّلۡعَٰلَمِينَ "

"And We have not sent you, [O Muhammad], except as a mercy to the worlds."[1]

[1] (Surah Al-Anbiya, Verse 107)

Sawda bint Zam‘a

Mother of the Believers

In the tenth year after the prophethood, Khadijah bint Khuwaylid, the Mother of the Believers, passed away. The Prophet, peace be upon him, was in his fifties at the time and deeply mourned her loss, feeling the immense void she had left behind. The situation worsened when, almost a month later, his uncle Abu Talib also passed away. With his death, the Prophet lost a formidable protector whose presence had deterred Quraysh from harming him. Now, bereft of both personal and social support, he found neither a strong ally among his people nor the comforting presence of Khadijah in his home. This year became known as the Year of Sadness.

The Marriage of Sawda bint Zam‘a

Recognizing his grief and the burden of managing his household alone, some Muslims suggested that the Prophet, peace be upon him, marry a woman who could care for him and oversee the affairs of his home. She would also provide companionship and tend to his daughters, Umm Kulthum and Fatimah.

Among the women proposed for him was Sawda bint Zam‘a, an elderly widow who was neither particularly attractive nor sought after by men. Her late husband, As-Sakran ibn 'Amr, had been among the early Muslims who migrated to Abyssinia with their wives, escaping Quraysh’s relentless persecution. After returning to Mecca, he passed away, leaving Sawda vulnerable among her people, most of whom had not embraced Islam.

In marrying Sawda, the Prophet, peace be upon him, extended his compassion toward her, offering her protection from harm and the dignity of being part of his household.

Sawda’s Role in the Prophet’s Household

Sawda bint Zam‘a remained in the Prophet’s household in Mecca, devotedly serving him and his daughters with sincerity and loyalty. When the Prophet, peace be upon him, later migrated to Medina, she journeyed alongside him.

After settling in Medina, the Prophet married the rest of the Mothers of the Believers. Sawda, seeking to contribute to his happiness and ease his

burdens, voluntarily relinquished her marital rights in favor of Aisha, content with the honor of being among his wives.

Sawda did not bear children for the Prophet, similar to the rest of his wives after Khadijah. She lived a long life and passed away during the latter part of the caliphate of Umar ibn al-Khattab, may Allah be pleased with him.

Aisha bint Abu Bakr

Mother of the Believers

Aisha was born in Mecca during the early days of Islam to noble parents, Abu Bakr al-Siddiq, the first Muslim, and his esteemed wife, Umm Ruman. She grew up in an environment of righteousness and piety, filled with enthusiasm to support the spread of Islam through every available material and intellectual means. It was only natural that she embraced Islam at a young age, alongside her sister Asma.

Her father, Abu Bakr ibn Abi Quhafa, was a prominent merchant in Mecca, known for his wealth, knowledge, and excellent character. He was well-versed in Arab genealogy and poetry, particularly that of Quraysh, and had memorized the poetry of many pre-Islamic poets. His deep understanding of Arab history and literature left a profound impact on Aisha, shaping her intellect and refining her ability to narrate poetry, history, and religious matters. This knowledge later proved invaluable during the time of the Rashidun Caliphs, where her expertise extended beyond religious teachings into cultural and political spheres.

The Prophet's Marriage to Aisha

The marriage of Prophet Muhammad, peace be upon him, to Aisha was divinely inspired by Allah. The Prophet saw Gabriel in a dream presenting him with the image of young Aisha, saying, "She is your wife in this world and the Hereafter." [viii]Since the dreams of prophets are true revelations, the Prophet, peace be upon him, approached Abu Bakr to propose marriage to his daughter, who was still a young girl, not yet ten years old.

The marriage agreement was finalized in Mecca during Shawwal, three years before the Prophet's migration to Medina. The dowry set for Aisha was five hundred dirhams. The marriage was consummated in Medina when she was approximately thirteen years old. At the time, the Prophet was fifty-three years old.

Aisha's Early Life in the Prophet's Household

Aisha's residence was adjacent to Sawda bint Zam'a's, with its entrance facing the Prophet's Mosque in Medina. The simple dwelling was made of clay bricks, with a roof covered in date palm leaves and a curtain of woven

hair marki its entrance. Inside, the room contained a mat and a modest bed—reflecting the Prophet's commitment to a humble lifestyle, setting an example for the poor and needy.

In this small, modest home, Aisha began her life as the wife of the Prophet. She initially continued her childhood activities, playing with dolls and engaging in games with her friends. She later recalled, "I used to play with my companions in the presence of the Prophet." [ix]

Aisha's Growth and Education

As she matured, Aisha flourished under the Prophet's guidance. He nurtured her intellect, teaching her with kindness and imparting the manners of prophethood. She memorized the Quran directly from him and became a keen student, absorbing his wisdom and knowledge. Her exceptional intelligence made her one of the brightest scholars in the early Muslim community. Her influence later extended far beyond her time, contributing to religious scholarship and shaping legal and cultural discussions during the Rashidun Caliphate.

The Marriage as a Symbol of Companionship

The Prophet's marriage to Aisha further strengthened his bond with Abu Bakr, confirming their deep friendship, brotherhood, and faith. It also served as a recognition of Abu Bakr's unwavering dedication to Islam—his sacrifices, financial contributions, and relentless support of the faith. Among the Companions, Abu Bakr was the first to be honored by the Prophet through kinship, marking their connection through marriage.

Before the migration to Medina, Abu Bakr had spent a considerable portion of his wealth supporting Islam, purchasing and freeing enslaved Muslims at the cost of twenty-five thousand dinars. He carried five thousand dinars with him at the time of migration, further demonstrating his commitment to the cause.

Aisha's Love and Loyalty

Aisha bint Abu Bakr was the most beloved wife of the Prophet, peace be upon him, and she displayed deep affection toward him. She was protective and possessive of him, often feeling jealous when he spoke of Khadijah, may Allah be pleased with her. The Prophet frequently remembered Khadijah, keeping her memory alive in his heart—especially when he saw her

daughters. His love for Khadijah was a reflection of deep gratitude, as she had been his companion for twenty-five years, providing him support and comfort through the most difficult stages of his mission.

Aisha's jealousy toward Khadijah was a natural response, as it is common among women. The fact that Khadijah had borne children while Aisha remained childless only intensified her feelings. Though she tried to ease her emotions, her jealousy was once again stirred when, in the third year after the migration, the Prophet married Hafsa bint Umar ibn al-Khattab—further strengthening his bond with another close companion, Umar ibn al-Khattab.

Aisha and the Prophet's Household

After marrying Hafsa, the Prophet, peace be upon him, entered into several other marriages, and he passed away while being married to nine women. Yet, among all his wives, Aisha remained the most beloved to him. She understood that his marriages were often rooted in wisdom—whether for legislative reasons, political alliances, or strengthening ties with different clans and tribes.

Some of the Prophet's wives were exceptionally beautiful, which occasionally stirred jealousy in Aisha's heart and pushed her to seek the Prophet's affection more earnestly. It is essential to remember that Muhammad, peace be upon him, was a human being like any other, and he treated his wives with kindness, patience, and justice. He forgave them for actions that did not impact religion or morality. However, the Prophet's household was not immune to challenges, and at times, incidents occurred that could have deeply shaken the hearts of the believers had it not been for the mercy of Allah upon His Messenger. Many of these events were recorded in the Holy Quran, which we will mention where appropriate.

Partisanship Among the Prophet's Wives

Among the more lighthearted incidents in the Prophet's household was the formation of two groups among his wives. Aisha led one faction with Hafsa and Sawda, while Umm Salama led the other with the remaining wives.

When the Prophet married his cousin, Zainab bint Jahsh, who was remarkably beautiful and graceful, Aisha felt a surge of jealousy. She feared the Prophet might favor Zainab over her due to her striking beauty and close

family ties. Aisha, Hafsa, and Sawda devised a plan to subtly repel the Prophet from Zainab.

They agreed that whenever he visited them after leaving Zainab's house, they would ask, "Did you eat Maghafir?" Maghafir is a sweet fruit with an unpleasant odor that ripens on the tree known as al-'Arqat—and the Prophet disliked strong smells.

One day, after visiting Zainab, the Prophet came to Aisha, who immediately remarked, "I smell Maghafir. Did you eat Maghafir?" He replied, "No, I haven't eaten Maghafir, but I had some honey at Zainab's place." The same interaction was repeated when he visited Hafsa and Sawda, with Sawda adding, "Perhaps the bees that made the honey grazed on the 'Arqat tree." [x]

As a result of this scheme, the Prophet refrained from eating honey at Zainab's house. However, Sawda later regretted her involvement, realizing that their plan had deprived the Prophet of something he enjoyed. This incident illustrates the ways in which women, striving for their husband's affection, may resort to clever tactics when feelings of rivalry arise in a household.

A Demand for Wealth and the Prophet's Response

On another occasion, the Prophet's wives collectively requested an increase in their allowance. By that time, the Muslims had achieved significant victories, particularly over the Jewish tribes, and had gained considerable wealth. However, the Prophet declined their request, as he possessed no material riches. More importantly, he refused to adopt the lavish lifestyle of kings and rulers, choosing instead simplicity and humility.

The Prophet, peace be upon him, then decided to separate from his wives for a full month as a self-imposed restriction, refraining from any interaction with them until Allah revealed the following verse:

"يَـٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزۡوَٰجِكَ إِن كُنتُنَّ تُرِدۡنَ ٱلۡحَيَوٰةَ ٱلدُّنۡيَا وَزِينَتَهَا فَتَعَالَيۡنَ أُمَتِّعۡكُنَّ وَأُسَرِّحۡكُنَّ سَرَاحٗا جَمِيلٗا

وَإِن كُنتُنَّ تُرِدۡنَ ٱللَّهَ وَرَسُولَهُۥ وَٱلدَّارَ ٱلۡأٓخِرَةَ فَإِنَّ ٱللَّهَ أَعَدَّ لِلۡمُحۡسِنَٰتِ مِنكُنَّ أَجۡرًا عَظِيمٗا"

"O Prophet! Say to your wives, 'If you desire the worldly life and its adornment, then come—I will provide for you and grant you a gracious release. But if you desire Allah, His Messenger, and the home of the

Hereafter, then indeed, Allah has prepared a great reward for the righteous among you." [1]

When the Prophet recited this verse to Aisha, he advised her, "Seek the counsel of your parents regarding this matter." She firmly responded, "Should I seek my parents' advice? No, I choose Allah and His Messenger."

The Prophet presented the same choice to all his wives, and each of them chose Allah, His Messenger, and the Hereafter over worldly riches.

The Honor of the Prophet's Wives

Following this event, Allah honored the wives of the Prophet by decreeing that he would not marry any more women nor replace them with others, as stated in the Quran:

"لَّا يَحِلُّ لَكَ ٱلنِّسَآءُ مِنۢ بَعۡدُ وَلَآ أَن تَبَدَّلَ بِهِنَّ مِنۡ أَزۡوَٰجٖ وَلَوۡ أَعۡجَبَكَ حُسۡنُهُنَّ إِلَّا مَا مَلَكَتۡ يَمِينُكَۗ وَكَانَ ٱللَّهُ عَلَىٰ كُلِّ شَيۡءٖ رَّقِيبٗا"

"It is not permitted to you to marry more women after this, nor can you replace any of your present wives with another, even though their beauty may attract you, except those [bondwomen] in your possession. And ever is Allah, over all things, an Observer." [2]

Quranic Guidance for Women

On this occasion, Allah revealed verses offering guidance and counsel to the Prophet's wives and believing women, setting standards for modesty, virtue, social conduct, and individual rights. Among these verses is:

"يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزۡوَٰجِكَ وَبَنَاتِكَ وَنِسَآءِ ٱلۡمُؤۡمِنِينَ يُدۡنِينَ عَلَيۡهِنَّ مِن جَلَٰبِيبِهِنَّۚ ذَٰلِكَ أَدۡنَىٰٓ أَن يُعۡرَفۡنَ فَلَا يُؤۡذَيۡنَ"

"O Prophet! Ask your wives, daughters, and believing women to draw their cloaks over their bodies. In this way, it is more likely that they will be recognized and not be harassed." [3]

Additionally, Allah instructed the believing men and women regarding modesty and conduct:

---

[1] (Surah Al-Ahzab, Verses 28-29)
[2] (Surah Al-Ahzab, Verse 52)
[3] (Surah Al-Ahzab, Verse 59)

"وَقُل لِّلۡمُؤۡمِنِينَ يَغُضُّواْ مِنۡ أَبۡصَٰرِهِمۡ وَيَحۡفَظُواْ فُرُوجَهُمۡۚ ذَٰلِكَ أَزۡكَىٰ لَهُمۡۚ إِنَّ ٱللَّهَ خَبِيرُۢ بِمَا يَصۡنَعُونَ "

"[O Prophet!] Tell the believing men to lower their gaze and guard their chastity. That is purer for them. Surely Allah is All-Aware of what they do."[1]

For the believing women, Allah commanded:

"وَتُوبُوٓاْ إِلَى ٱللَّهِ جَمِيعًا أَيُّهَ ٱلۡمُؤۡمِنُونَ لَعَلَّكُمۡ تُفۡلِحُونَ"

"And turn to Allah in repentance all together, O believers, that you might succeed."[2]

[1] (Surah An-Nur, Verse 30)
[2] (Surah An-Nur, Verse 31)

The Incident of Al-Ifk

(The Calumny Incident)

In the sixth year of Hijrah, Prophet Muhammad, peace be upon him, faced one of the greatest trials of his life when his beloved wife Aisha became the target of false accusations and malicious slander. It was an ordeal that deeply wounded his heart, casting sorrow across the Muslim community. While the majority of believers stood firm in their support, a few individuals spread rumors, incurring the wrath of Allah for their disgraceful actions.

The Journey and Aisha's Separation from the Army

Whenever Prophet Muhammad embarked on a journey or military expedition, he would draw lots among his wives, and the one whose lot was chosen would accompany him. During the expedition of Banu Al-Mustaliq, Aisha's name was drawn, and she traveled with him.

After achieving victory, the Muslims set out for Medina, camping in the desert overnight to rest from the hardships of war and travel. During this time, Aisha left her tent to relieve herself, but upon returning, she realized that she had lost a precious necklace. She wandered off again to search for it, unaware that the army had already prepared to depart.

Without noticing her absence—since she was light in weight—the soldiers packed her belongings, including her tent, onto a camel and set out with the army. When Aisha returned to the now-empty campsite, she was overcome with fear and distress, finding herself alone in the vast desert.

Determined to stay in the same spot, she hoped her absence would be noticed and that the army would return for her. Exhausted, she eventually fell asleep.

Safwan bin Al-Muattal and His Assistance

Unbeknownst to Aisha, a soldier named Safwan bin Al-Muattal Al-Sulami had lagged behind to ensure nothing was left behind. As he passed the deserted camp, he noticed her sleeping figure and immediately recognized her. Respectfully, he offered his camel to help her catch up with the army. Aisha accepted, and Safwan led the camel while she rode, finally reaching Medina by midday.

This innocent incident did not initially raise suspicions among the Prophet or the Muslims—until it was twisted into slander by the leader of the hypocrites.

The Spread of False Accusations

In divine wisdom, Allah allowed this trial to test the faith and resilience of His Messenger and Aisha. The incident provided an opportunity for Abdullah bin Ubai bin Salul, the chief hypocrite and a notorious enemy of Islam, to fabricate a scandalous lie against Aisha. He falsely accused her of dishonorable actions.

His malicious slander spread quickly, reaching the ears of others in Medina, including Hassan bin Thabit, the Prophet's poet; Musayyab bin Athatha, a relative of Abu Bakr; and Hamnah bint Jahsh, the sister of the Prophet's wife, Zainab bint Jahsh—who mistakenly believed that spreading the rumor would please her sister.

Though the false accusation circulated, many Muslims rejected it, defending Aisha's innocence. Yet, the rumor continued to grow, eventually reaching the Prophet himself, as well as Aisha and her parents.

Aisha's Ordeal and Her Mother's Consolation

Upon hearing the slander, Aisha fell ill and remained bedridden, devastated by the accusations. She turned to her mother, Umm Ruman, pleading, "May Allah forgive you for what people are saying. Why don't you defend me against these allegations?"

Her mother gently reassured her, saying, "Be patient, my daughter. I swear by Allah, rarely does a beautiful woman with many virtues escape slander."

Aisha's Testimony

Recalling the incident, Aisha later narrated:

"When the army signaled its departure, I walked until I was ahead of them. After attending to my needs, I returned and touched my chest, only to realize that my necklace was missing. I went back to search for it, but the group that was supposed to accompany me had already left, thinking I was on my camel as before.

I found my necklace after the army had moved on, so I returned to the empty camp. No one responded to my calls. Wandering the site in despair, exhaustion eventually overtook me, and I fell asleep.

Later, Safwan bin Al-Muattal As-Sulami arrived, having lagged behind the army. He saw a lone figure sleeping and recognized me, as he had seen me before I began wearing the veil. I awoke when he recognized me, quickly covering my face with my cloak.

By Allah, we exchanged no words, nor did I hear anything from him except his surprise at finding me. He then brought his camel, and I climbed onto it. He led the camel as we set off toward Medina."

The Prophet's Sermon

Prophet Muhammad, peace be upon him, knew in his heart that Aisha was innocent and was merely the victim of unjust rumors spread by hypocrites. He addressed the people, saying:

"O people, why do some men harm my family and spread falsehoods about them? By Allah, I have only known goodness from them. They say these things about a man whom I have only known goodness from, and he does not enter any of my homes except while he is with me."

The Anguish of the Muslim Community

The false accusation against Aisha deeply angered the Muslim community, threatening to spark discord that could have led to conflict. The malicious intent of Ibn Salul, the leader of the hypocrites, was to cause harm through deceit and division—since he had failed to weaken the Prophet, peace be upon him, and the Muslims by other means. He intensified the spread of slander, weaving fabricated stories in his relentless attempts to undermine them.

This turmoil weighed heavily on the Prophet's heart, causing him immense distress. He endured the ordeal with patience, awaiting Allah's judgment in the matter. For nearly a month, confusion grew, doubts spread, and the situation worsened.

The Prophet's Consultation

Seeking counsel, the Prophet, peace be upon him, turned to Ali ibn Abi Talib and Usama ibn Zaid. Usama, deeply respectful of Aisha, praised her

character, saying, "We only know goodness about her. These allegations are lies and falsehoods."

Ali, however, responded differently, saying, "O Messenger of Allah, there are many other women, and surely you can find a replacement. Ask her maidservant, and she will speak the truth."

Following this advice, the Prophet summoned Burayrah, Aisha's maidservant, to question her. Ali stood beside her and sternly said, "Speak the truth to the Messenger of Allah." Burayrah responded without hesitation, "By Allah, I only know goodness about her."

Aisha's Despair and the Prophet's Warning

The Prophet then went to the house of Abu Bakr, finding Aisha in deep sorrow, her condition worsened by both illness and the hurtful rumors surrounding her. He addressed her gently, saying, "O Aisha, you have heard what people are saying. Fear Allah. If you have committed any wrong, turn to Allah in repentance, for He accepts the repentance of His servants."

Aisha, sobbing from the depth of her anguish, refused to acknowledge fault. "By Allah, I will never turn to Allah in repentance for something I am innocent of. If I say I am innocent, you will not believe me. And if I confess to something, though Allah knows I am innocent, you will believe me. I find no option but to follow the example of Prophet Yusuf's father."

She then recited:

"فَصَبْرٌ جَمِيلٌ ۖ وَٱللَّهُ ٱلْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ"

"So [I can only endure with] beautiful patience! It is Allah's help that I seek to bear your claims."[1]

Divine Revelation Declaring Aisha's Innocence

A tense silence filled the room, with anticipation mounting as revelation descended upon the Prophet. After a short while, he awoke and joyfully declared, "Rejoice, O Aisha, for Allah has revealed your innocence."

Overwhelmed with relief and joy, Aisha exclaimed, "Praise be to Allah, who has declared me innocent!" Abu Bakr and his wife, Umm Ruman, rejoiced

[1] (Surah Yusuf, Verse 18)

with indescribable happiness. Their home was filled with a newfound light and comfort.

The Prophet, peace be upon him, then proceeded to the mosque, where he recited the verses revealed to him:

Surah An-Nur, Verses 11-19:

"إِنَّ ٱلَّذِينَ جَآءُو بِٱلْإِفْكِ عُصْبَةٌ مِّنكُمْۚ لَا تَحْسَبُوهُ شَرًّا لَّكُمْۖ بَلْ هُوَ خَيْرٌ لَّكُمْۚ"

"Indeed, those who came up with that [outrageous] slander are a group of you. Do not think this is bad for you. Rather, it is good for you. They will be punished, each according to their share of the sin. As for their mastermind, he will suffer a tremendous punishment."

"لَّوْلَآ إِذْ سَمِعْتُمُوهُ ظَنَّ ٱلْمُؤْمِنُونَ وَٱلْمُؤْمِنَٰتُ بِأَنفُسِهِمْ خَيْرًا وَقَالُواْ هَٰذَآ إِفْكٌ مُّبِينٌ"

"If only the believing men and women had thought well of one another when they heard this [rumor] and said, 'This is clearly [an outrageous] slander!'"

"لَّوْلَا جَآءُو عَلَيْهِ بِأَرْبَعَةِ شُهَدَآءَۚ فَإِذْ لَمْ يَأْتُواْ بِٱلشُّهَدَآءِ فَأُوْلَٰٓئِكَ عِندَ ٱللَّهِ هُمُ ٱلْكَٰذِبُونَ "

"Why did they not produce four witnesses? Now, since they have failed to produce witnesses, they are [truly] liars in the sight of Allah."

"وَلَوْلَا فَضْلُ ٱللَّهِ عَلَيْكُمْ وَرَحْمَتُهُۥ فِي ٱلدُّنْيَا وَٱلْآخِرَةِ لَمَسَّكُمْ فِي مَآ أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ"

"Had it not been for Allah's grace and mercy upon you in this world and the Hereafter, you would have certainly been touched with a tremendous punishment for what you plunged into."

"إِذْ تَلَقَّوْنَهُۥ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَٰهِكُم مَّا لَيْسَ لَكُم بِهِۦ عِلْمٌ وَتَحْسَبُونَهُۥ هَيِّنًا وَهُوَ عِندَ ٱللَّهِ عَظِيمٌ"

"When you passed it from one tongue to another and said with your mouths what you had no knowledge of, taking it lightly while it is [extremely] serious in the sight of Allah."

"يَعِظُكُمُ ٱللَّهُ أَن تَعُودُواْ لِمِثْلِهِۦٓ أَبَدًا إِن كُنتُم مُّؤْمِنِينَ"

"Allah forbids you from ever doing something like this again, if you are [true] believers."

"إِنَّ ٱلَّذِينَ يُحِبُّونَ أَن تَشِيعَ ٱلْفَٰحِشَةُ فِي ٱلَّذِينَ ءَامَنُواْ لَهُمْ عَذَابٌ أَلِيمٌ فِي ٱلدُّنْيَا وَٱلْآخِرَةِۚ وَٱللَّهُ يَعْلَمُ وَأَنتُمْ لَا تَعْلَمُونَ "

"Indeed, those who love to see indecency spread among the believers will suffer a painful punishment in this life and the Hereafter. Allah knows, and you do not know."

The Divine Verdict and Justice in the Case of Al-Ifk

Following the revelation affirming Aisha's innocence, Allah also revealed verses establishing legal consequences for false accusations, stating:

"ٱلَّذِينَ يَرۡمُونَ ٱلۡمُحۡصَنَٰتِ ثُمَّ لَمۡ يَأۡتُواْ بِأَرۡبَعَةِ شُهَدَآءَ فَٱجۡلِدُوهُمۡ ثَمَٰنِينَ جَلۡدَةٗ وَلَا تَقۡبَلُواْ لَهُمۡ شَهَٰدَةً أَبَدٗاۚ وَأُوْلَٰٓئِكَ هُمُ ٱلۡفَٰسِقُونَ"

"Those who accuse chaste women [of adultery] and fail to produce four witnesses—give them eighty lashes [each] and do not accept their testimony ever after. And those are the defiantly disobedient." [1]

The Prophet, peace be upon him, carried out the punishment, ordering the flogging of Mus'ab ibn 'Umair, Hassan ibn Thabit, and Hamnah bint Jahsh—each receiving eighty lashes. With that, the turmoil of the false accusation subsided, and the storm of uncertainty came to an end.

Aisha returned to the Prophet's household, her head held high, adorned with the divine innocence bestowed upon her by Allah. She found comfort in the Prophet's love for her, just as it had been before.

A Strange Coincidence

Following the incident, it was later discovered that Safwan ibn al-Muattal al-Sulami, who had been falsely accused alongside Aisha, had a congenital condition that prevented him from pursuing women. This revelation reinforced the injustice of the slanderous accusations against them.

The Long-Term Impact of the Slander

One of the lasting consequences of the incident was Aisha's awareness of Ali ibn Abi Talib's statement to the Prophet: "Women are plenty." This comment caused deep-seated resentment in her heart, playing a significant role in the eventual conflict between Aisha and Ali. Years later, this animosity culminated in the Battle of the Camel (Mawqiaat al-Jamal), where over fifteen thousand fighters from both sides were martyred.

[1] (Surah An-Nur, Verse 4)

Aisha's Esteemed Role in the Prophet's Household

Despite the ordeal of the false accusations, Aisha remained honored and respected, holding a special place in the Prophet's heart. When he fell ill before his passing, while staying in Aisha's home, he sent for all his wives and said,

"I cannot move between you all. If you permit, I will stay with Aisha."

They agreed, and he remained in her house until his noble soul departed to the highest companion. In accordance with his wishes, his body was buried where he passed—Aisha's residence.

The Prophet, peace be upon him, was 63 years old at the time of his death on the 12th of Rabi' al-Awwal in the 11th year of Hijrah, while Aisha was 23 years old.

Despite the deep love the Prophet held for Aisha, it never affected his fairness among his wives. She herself testified,

"The Messenger of Allah never gave preference to any of us over others until he reached each wife's day, then he would stay overnight with her."

The Divine Prohibition on Marrying the Prophet's Wives After His Passing

Allah made it impermissible for anyone to marry the wives of the Prophet, peace be upon him, after his passing, as stated in the Quran:

"يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَدۡخُلُواْ بُيُوتَ ٱلنَّبِيِّ إِلَّآ أَن يُؤۡذَنَ لَكُمۡ إِلَىٰ طَعَامٍ غَيۡرَ نَٰظِرِينَ إِنَىٰهُ وَلَٰكِنۡ إِذَا دُعِيتُمۡ فَٱدۡخُلُواْ فَإِذَا طَعِمۡتُمۡ فَٱنتَشِرُواْ وَلَا مُسۡتَـٔۡنِسِينَ لِحَدِيثٍۚ إِنَّ ذَٰلِكُمۡ كَانَ يُؤۡذِي ٱلنَّبِيَّ فَيَسۡتَحۡيِۦ مِنكُمۡۖ وَٱللَّهُ لَا يَسۡتَحۡيِۦ مِنَ ٱلۡحَقِّۚ وَإِذَا سَأَلۡتُمُوهُنَّ مَتَٰعٗا فَسۡـَٔلُوهُنَّ مِن وَرَآءِ حِجَابٖۚ ذَٰلِكُمۡ أَطۡهَرُ لِقُلُوبِكُمۡ وَقُلُوبِهِنَّۚ وَمَا كَانَ لَكُمۡ أَن تُؤۡذُواْ رَسُولَ ٱللَّهِ وَلَآ أَن تَنكِحُوٓاْ أَزۡوَٰجَهُۥ مِنۢ بَعۡدِهِۦٓ أَبَدًاۚ إِنَّ ذَٰلِكُمۡ كَانَ عِندَ ٱللَّهِ عَظِيمًا"

"O believers! Do not enter the homes of the Prophet without permission [and if invited] for a meal, do not [come too early and] linger until the meal is ready. But if you are invited, then enter [on time]. Once you have eaten, disperse without seeking to remain for conversation. Such behavior is truly annoying to the Prophet, yet he is too shy to ask you to leave. But Allah is never shy of the truth.

And when you [believers] ask his wives for something, ask them from behind a barrier. This is purer for your hearts and theirs. And it is not right for you to harm the Messenger of Allah, nor ever marry his wives after him. Indeed, that would be in the sight of Allah an enormity." [1]

The Role of the Mothers of the Believers in Islamic Scholarship

Following the Prophet's passing, his wives dedicated themselves to worship, fasting, and prayer, abstaining from marriage. Their homes became centers of knowledge, attracting Muslims from all regions who sought guidance in jurisprudence, Quranic interpretation, and Hadith studies. For nearly half a century after the Prophet's time, these homes remained beacons of religious learning.

Among them, Aisha's house received the highest number of visitors, particularly for inquiries related to women's issues and the Prophet's household matters. Even Umar ibn al-Khattab referred to her for guidance. Aisha alone transmitted a quarter of Islamic jurisprudence (Sharia).

One of the Prophet's companions stated,

"The companions of Muhammad never faced any difficulty in understanding a Hadith when they asked Aisha. Whatever we asked her, we found knowledge in her about it. If all the knowledge of the people and the Mothers of the Believers were combined, her knowledge would surpass them all."

Similarly, Urwah ibn Zubayr praised her expertise, saying,

"I never saw anyone more knowledgeable than her in the revealed verses, obligations, Sunnah, poetry, genealogy, battles, legal judgments, or medicine."

Aisha's vast knowledge and exceptional intellect distinguished her from the other Mothers of the Believers, earning her deep respect among the Rightly Guided Caliphs and all Muslims across different regions.

[1] (Surah Al-Ahzab, Verse 53)

Hafsa bint Umar ibn Al-Khattab

Mother of the Believers

Hafsa bint Umar ibn al-Khattab was born in the year the Kaaba was rebuilt, five years before the Prophet Muhammad, peace be upon him, received his divine mission. It was the same year in which Fatimah al-Zahra, the youngest daughter of the Prophet, was born.

Hafsa was first married to Khunais ibn Hudhaifa al-Sahmi, a noble companion of the Prophet, peace be upon him. Together, they migrated to Abyssinia, seeking refuge from the persecution inflicted upon early Muslims by Quraysh. Upon their return, they later migrated to Medina, where Khunais participated in the Battle of Badr. The battle was a significant victory for the Muslims, but Khunais was among its martyrs, leaving Hafsa widowed at just eighteen years old.

Overcome with grief at the loss of her young husband, Hafsa wept bitterly, and sorrow cast its shadow over her youth.

Umar ibn Al-Khattab's Search for a Husband for Hafsa

Six months after Khunais' martyrdom in the third year of Hijrah, Hafsa's father, Umar ibn al-Khattab, sought a suitable match for his daughter. He first approached Abu Bakr al-Siddiq, proposing that he marry Hafsa. However, Abu Bakr neither accepted nor declined the offer, leaving Umar uncertain.

Umar then turned to Uthman ibn Affan, offering Hafsa's hand in marriage, especially since Uthman's wife, Ruqayyah bint Muhammad, had passed away during the Battle of Badr. Uthman requested time to consider, later informing Umar that he was declining the proposal.

Feeling discouraged and regretful, Umar went to the Prophet, peace be upon him, to express his disappointment over the rejection by Abu Bakr and Uthman. The Prophet smiled and reassured him, saying,

"Hafsa will marry someone better than Uthman, and Uthman will marry someone better than Hafsa."

Umar immediately understood that the Prophet himself intended to marry Hafsa. Overjoyed and honored, he expressed his deep gratitude. He then

shared the glad tidings with his daughter and the Muslim community, who welcomed the news with appreciation. By marrying Hafsa, the Prophet bestowed an equal honor upon his close companions, Abu Bakr and Umar, strengthening their bonds of kinship and faith.

Later, Abu Bakr met with Umar and explained, "O Umar, the Prophet, peace be upon him, had confided in me about your daughter, and I disliked revealing the secret."

Hafsa's Place in the Prophet's Household

Upon entering the Prophet's household, Hafsa was advised by her father to maintain a good relationship with Aisha and always strive to please her. She followed his advice and soon became one of Aisha's closest companions, despite being about six years older than her.

Hafsa's Role in Preserving the Quran

Hafsa was proficient in reading and writing, possessing remarkable eloquence and rhetorical skill. She played a vital role in preserving the Quran, diligently following up on the recording of its chapters and verses, gathering them from memorizers as well as written parchments. She kept the complete compilation of the Quran in her home until, during the caliphate of Uthman ibn Affan, copies were made. Her copy served as the primary reference for these reproductions, and all other versions were burned to ensure consistency.

Through this effort, Hafsa rendered a great service in safeguarding the authenticity of the Quran, ensuring that nothing was missing from it.

Among the examples of Hafsa's mastery of language and expression was a statement she made during her father Umar's illness:

"O my father, do not be saddened by your departure to the Merciful Lord, nor do I care about any inheritance left behind. I bear glad tidings for you, and I will not reveal the secret twice. You have a just intercessor, and you did not fear any hardship in your life for the sake of Allah. Your modesty and chastity were exemplary, and I inform you about the punishment inflicted upon the polytheists and corrupt individuals on earth."

Hafsa's Position in the Prophet's Household

When Hafsa entered the house of the Prophet, peace be upon him, Aisha and Sawda were already present. Life in the household progressed as it should in a harmonious marital setting. While Aisha initially struggled with sharing her time with the Prophet, peace be upon him, she later realized that among all the wives, Hafsa was the closest to her. Hafsa remained loyal to Aisha's party and supported her wholeheartedly.

Years passed in the Prophet's household, marked by various events—some simple, others more serious. As with any shared household, challenges and conflicts occasionally disturbed its harmony. The Prophet, peace be upon him, like any other Muslim husband, faced trials within his marital life.

The Incident of Hafsa and Maria

During the later years of the Prophet's life, an incident occurred involving Maria the Copt, another wife of the Prophet. Maria met the Prophet in Hafsa's quarters while Hafsa was absent. When she returned and discovered this, she was overcome with sorrow and wept before him.

Feeling deeply hurt, Hafsa said, "By Allah, you have caused me distress, and Maria would not have dared if it were not for my relationship with you." She recalled her father's words to her, "By Allah, I know that the Messenger of Allah does not love you, and if it were not for me, he would have divorced you."

The Prophet, peace be upon him, tried to console Hafsa, promising her that he had made Maria forbidden for himself and urging her to keep this matter private. He also reassured her, saying, "And I inform you that after me, Abu Bakr and your father Umar will be in charge of the affairs of my nation."

The Prophet's Wives and the Widespread Rumors

Despite the Prophet's request, Hafsa disclosed the matter to the other wives. Aisha was the first to learn of the incident and spread the news, believing that Maria had captured the Prophet's affection, especially after bearing him a son, Ibrahim. She thought this had caused the Prophet to distance himself from his other wives.

Disturbed by the manner in which the news spread, the Prophet felt saddened. In response, his wives pretended to protest against him, leading

him to seclude himself from them. A rumor then spread among the Muslims that the Prophet had divorced all his wives.

Concerned by the growing speculation, Umar rushed to the Prophet to seek clarification. The Prophet assured him that he had not divorced them, prompting Umar to call out in the mosque, "The Messenger of Allah, peace be upon him, has not divorced his wives!"

Divine Revelation Addressing the Incident

Following this event, the Prophet, peace be upon him, received revelation from Gabriel with the words of Allah:

"يَـٰٓأَيُّهَا ٱلنَّبِيُّ لِمَ تُحَرِّمُ مَآ أَحَلَّ ٱللَّهُ لَكَ ۖ تَبْتَغِي مَرْضَاتَ أَزْوَٰجِكَ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ"

"O Prophet! Why do you prohibit [yourself] from what Allah has made lawful to you, seeking to please your wives? And Allah is All-Forgiving, Most Merciful."[1]

" وَإِذْ أَسَرَّ النَّبِيُّ إِلَىٰ بَعْضِ أَزْوَاجِهِ حَدِيثًا فَلَمَّا نَبَّأَتْ بِهِ وَأَظْهَرَهُ اللَّهُ عَلَيْهِ عَرَّفَ بَعْضَهُ وَأَعْرَضَ عَن بَعْضٍ ۖ فَلَمَّا نَبَّأَهَا بِهِ قَالَتْ مَنْ أَنبَأَكَ هَٰذَا ۖ قَالَ نَبَّأَنِيَ الْعَلِيمُ الْخَبِيرُ"

"When the Prophet had [once] confided a statement to one of his wives, then when she disclosed it [to another wife], and Allah made it known to him, he presented [to her] part of what was disclosed and overlooked a part. So when he informed her of it, she exclaimed, 'Who told you this?' He replied, 'I was informed by the All-Knowing, All-Aware."[2]

Hafsa's Repentance and Dedication to Knowledge

With the revelation of these Quranic verses, the incident was resolved, and Maria's marital rights were restored after the Prophet, peace be upon him, atoned for his oath. The event served as a harsh lesson for Hafsa and the other wives of the Prophet. Afterward, they turned their focus toward worship, prayer, and deepening their religious understanding.

Hafsa deeply regretted failing to keep the Prophet's secret. She realized her actions could have led to the divorce of all his wives. Seeking forgiveness, she repented to Allah and pleaded with the Prophet, peace be upon him, who, in his mercy, pardoned her.

[1] (Surah At-Tahrim, Verse 1)
[2] (Surah At-Tahrim, Verse 3)

Following the Prophet’s passing, Hafsa remained a respected figure in Islamic scholarship, serving as a reference for hadith, jurisprudence, and the Sunnah. Her home became a center for religious learning, particularly in matters concerning women. She continued to reside in her home until her death in Sha'ban, in the year 45 AH, during the caliphate of Muawiyah. At the time of her passing, she was around sixty years old and was buried in Al-Baqi cemetery alongside the other Mothers of the Believers.

Zainab bint Khuzayma

Known as "Umm al-Masakin" (Mother of the Needy)

Zainab bint Khuzayma was married to Ubaidah ibn al-Harith ibn Abdul-Muttalib, a cousin of the Prophet, peace be upon him. Both she and her husband were among the early Muslims who sincerely devoted themselves to the cause of Islam, participating in jihad and standing firm against the enemies of the faith. Ubaidah was martyred in the significant Battle of Badr.

Recognizing her loss and loneliness, the Prophet, peace be upon him, honored Zainab by marrying her in the fourth year of Hijrah, following his marriage to Hafsa. This act of compassion ensured her well-being and provided her with a place in his household.

Zainab had always been a virtuous and kind-hearted woman, showing immense generosity toward the poor. Even before embracing Islam, she was known for providing food and charity to the needy. After accepting Islam, she intensified her charitable efforts, earning her the title "Umm al-Masakin" (Mother of the Needy). Though she was not known for physical beauty, she was deeply cherished by people for her noble character and kindness.

Despite her honored position as a wife of the Prophet, peace be upon him, her time in his household was short. Zainab passed away just eight months after her marriage. She was the second of the Prophet’s wives to pass away in his lifetime, after Khadijah. Al-Baqi cemetery in Medina, where many of the Mothers of the Believers rest.

Hind Umm Salamah Al-Makhzumiyyah

Mother of the Believers

Hind bint Abi Umayyah ibn Al-Mughirah Al-Makhzumiyyah was the daughter of one of Quraysh's most notable and generous figures in the pre-Islamic era. She was married to her cousin, Abdullah ibn Abdul-Asad Al-Makhzumi, who was related to the Prophet, peace be upon him, through his mother, Barrah bint Abdul-Muttalib ibn Hashim. This familial connection played a role in the Prophet's consideration of marrying Hind after she was widowed.

Her husband was severely wounded in the Battle of Uhud, eventually succumbing to his injuries months later.

Early Years in Islam

Hind and her husband were among the early Muslims who migrated to Abyssinia to escape Quraysh's persecution. While in Abyssinia, they had a son named Salamah, and the couple became known as Umm Salamah and Abu Salamah, names that accompanied them throughout their lives.

Abu Salamah was a brave and skilled horseman. He fought in the Battle of Badr, demonstrating exceptional courage. In Uhud, he fiercely battled against the polytheists, but he sustained a fatal injury that led to his passing.

The Prophet's Consolation and Proposal

After Abu Salamah's death, Umm Salamah was left with her children, including Salamah, Umar, and Zainab. Four months later, both Abu Bakr al-Siddiq and Umar ibn al-Khattab proposed marriage to her, but she declined, choosing to focus on raising her children.

When the Prophet, peace be upon him, heard of her situation, he visited her to console her and said,

"May Allah reward you for your patience in this trial, and may He grant you something even better."

Through tears of grief, Umm Salamah responded, "Who could be better than Abu Salamah, O Messenger of Allah?" Her deep love and respect for her departed husband were evident. The Prophet himself considered Abu

Salamah one of Islam's most valiant warriors, a fearless leader who never faltered in battle.

Later, the Prophet sent a marriage proposal to Umm Salamah, offering to care for her and her young children while honoring her late husband. She initially hesitated, saying,

"Welcome, O Messenger of Allah, but I am an elderly woman, a mother of orphans, and above all, I am intensely possessive."

The Prophet reassured her, explaining that he was older than her, that the orphans were under Allah's protection, and that Allah would ease her possessiveness. With this assurance, Umm Salamah accepted and became one of the Mothers of the Believers, joining the Prophet's household in Shawwal of the fourth year of Hijrah. At the time, her daughter Zainab was still a young child.

Her Beauty and Wisdom

Aisha, Mother of the Believers, once recounted her thoughts about Umm Salamah, saying,

"When the Messenger of Allah married Umm Salamah, I felt extreme sadness due to what he had described to us about her beauty. However, when I saw her with my own eyes, I swear by Allah, she was far more beautiful than what had been described."

Umm Salamah was distinguished by her wisdom and intelligence. The Prophet, peace be upon him, frequently sought her counsel in various matters. One notable instance was during the Treaty of Hudaybiyyah in the sixth year of Hijrah when the Muslims were disheartened by the treaty's terms. The Prophet instructed them to perform the Umrah rituals by shaving their heads and slaughtering their sacrifices, but they hesitated. He consulted Umm Salamah about the situation, and she advised him to proceed with the rituals himself. As soon as he shaved his head and slaughtered his sacrifice, the people followed his example, demonstrating the profound influence of her counsel.

Role in Islamic Scholarship

Umm Salamah was among the most knowledgeable of the Prophet's wives, narrating numerous Prophetic traditions (Hadith). Her home remained a

beacon of knowledge, jurisprudence, and Sunnah after the Prophet's passing, as she chose to distance herself from politics.

During the conflict between Ali ibn Abi Talib and Aisha, she intellectually aligned with Ali. Her son Umar ibn Abi Salamah joined Ali's army. At that time, she went to Aisha and said,

"Why are you leaving? By Allah, if I were to follow your footsteps and then was told to, 'Enter Paradise,' I would feel ashamed to meet Muhammad, may Allah bless him and grant him peace, while I have torn the veil he covered me with."

Her statement reflected her wisdom, mature judgment, and keen insight.

Passing and Legacy

Umm Salamah remained honored and respected throughout her life, living many fruitful years. She passed away in the sixty-third year of Hijrah, during the reign of Yazid ibn Muawiya. She was the last of the Prophet's wives to pass away.

Umm Salamah was buried in Al-Baqi cemetery in Medina, where many of the Mothers of the Believers were laid to rest. May Allah shower His mercy upon her and all the believers.

Zainab bint Jahsh

The Mother of the Believers

The Prophet, peace be upon him, practiced polygamy between the ages of fifty-five and sixty. However, after reaching sixty, he ceased marrying further until Allah called him to the higher realm at sixty-three. As previously explained, his multiple marriages held deep wisdom: strengthening bonds with his companions, Abu Bakr and Umar, forging alliances with various Arab tribes, providing shelter for widows who had lost their husbands in battle, and legislating against certain pre-Islamic customs and beliefs ingrained in Arab society.

Among those honored with this sacred union was Zainab bint Jahsh, a noble Qurashi lady of striking beauty, chosen by Allah for a pivotal legislative role. In this unfolding of divine events, she played the heroine, alongside another central figure—Zaid ibn Harithah, the adopted son of the Prophet. Their story culminated in an unparalleled honor for Zainab, as she became the wife of the Prophet through divine decree, heralded by revelation:

" فَلَمَّا قضى زَيْدٌ مِّنْهَا وَطَراً زَوَّجْنَاكَهَا "

"So when Zayd had no longer any need for her, We married her to you." [1]

Because of this divine command, the Prophet did not undergo the customary marriage ceremony with her, as he did with his other wives.

Before delving into the details of this union, it is essential to clarify key terms that shaped Arabian society: "al-'Abid" and "ar-Raqīq" (slaves), "al-Mawālī" (freed slaves), and "al-Walā'ah" (bond of loyalty).

Slavery in Pre-Islamic Arabia

Slavery in the Arabian Peninsula was primarily rooted in war captives and abductions. The term "Abd" referred to male slaves, while "Amāh" designated female slaves. If a female slave bore a child for her master, the child was recognized as his offspring, and she became known as "Umm Walad" (mother of the child). Though she remained under her master's

[1] (Surah Al-Ahzab, Verse 37)

ownership, he could neither sell nor gift her. Upon his passing, she gained her freedom.

Masters had the authority to emancipate slaves, restoring their freedom. However, a lasting bond known as "al-Walā'ah" persisted, linking the freed individual to their former master. If the freed person died without heirs, their emancipator inherited their wealth.

One of the most illustrative figures in understanding this system is Zaid ibn Harithah, whose story naturally depicts the dynamics of slavery in pre-Islamic society.

The Story of Zaid ibn Harithah

Zaid was not born into slavery but hailed from a distinguished Arab tribe. As a young boy of around eight, his mother, Sauda bint Tha'laba, took him to visit her family. During their stay, a hostile tribe raided them, capturing Zaid. He was sold in the slave market and eventually came into the possession of Khadijah bint Khuwaylid, the Prophet's wife, who later gifted him to Muhammad ibn Abdullah.

Despite being separated from his family, Zaid was raised with love and care in Muhammad's household. His father, Harithah, searched tirelessly for him until discovering his whereabouts. Eager to reclaim his son, Harithah offered any sum to secure Zaid's freedom, but Muhammad ibn Abdullah, in an act of noble generosity, responded:

"If he chooses to go with you, take him—without any payment."

Faced with the choice, Zaid made a profound decision. He chose to remain with Muhammad, favoring servitude under the Prophet over freedom with his own kin—a testament to his unwavering devotion.

Deeply moved by this loyalty, Muhammad declared Zaid free, publicly announcing his adoption:

"Zaid is henceforth my son, inheriting from me, and I from him."

From that day forward, he became known as Zaid ibn Muhammad, earning an esteemed status. Later, Zaid became one of the first young individuals to embrace Islam, following Ali ibn Abi Talib.

Adoption was a common practice among the Arabs during the pre-Islamic era, where adopted children were treated as biological offspring, granted inheritance rights, and included within prohibited degrees of marriage. However, Islam abolished traditional adoption, establishing a new legal framework through divine revelation:

"وَمَا جَعَلَ أَدْعِيَآءَكُمْ أَبْنَآءَكُمْ ذَٰلِكُمْ قَوْلُكُم بِأَفْوَٰهِكُمْ وَٱللَّهُ يَقُولُ ٱلْحَقَّ وَهُوَ يَهْدِي ٱلسَّبِيلَ "

"ٱدْعُوهُمْ لِءَابَآئِهِمْ هُوَ أَقْسَطُ عِندَ ٱللَّهِ فَإِن لَّمْ تَعْلَمُوٓاْ ءَابَآءَهُمْ فَإِخْوَٰنُكُمْ فِي ٱلدِّينِ وَمَوَٰلِيكُم "

"And He has not made your adopted sons as your [true] sons. That is [merely] your saying by your mouths, but Allah says the truth, and He guides to the [right] way. Call them by [the names of] their fathers; it is more just in the sight of Allah. But if you do not know their fathers—then they are your fellow believers and close associates[1]

In accordance with this command, Zaid ibn Harithah was no longer referred to as "Zaid ibn Muhammad" but was restored to his original lineage. This transition was further reinforced by another Quranic verse:

"مَّا كَانَ مُحَمَّدٌ أَبَآ أَحَدٍ مِّن رِّجَالِكُمْ وَلَٰكِن رَّسُولَ ٱللَّهِ وَخَاتَمَ ٱلنَّبِيِّـۧنَ"

"Muhammad is not the father of [any] one of your men, but [he is] the Messenger of Allah and the seal of the prophets."[2]

Zaid ibn Harithah—A Loyal Companion

Zaid remained a steadfast companion of the Prophet, demonstrating exceptional courage and devotion in the cause of Allah. He was among the distinguished warriors who participated in the Battle of Badr, facing significant trials with unwavering resolve. His relationship with the Prophet was profound, reflecting the highest principles of equality and fraternity in Islam. When the Muslims migrated to Medina, the Prophet honored Zaid by treating him as a brother alongside his uncle Hamza, highlighting the effort to abolish class distinctions within the Muslim community.

Further solidifying Zaid's esteemed position, the Prophet sought to elevate his social standing by arranging his marriage to one of the most noble and respected women of Quraysh—Zaynab bint Jahsh, his cousin through his

[1] (Surah Al-Ahzab, 4-5)
[2] (Surah Al-Ahzab, 40)

aunt Umayyah bint Abdul-Muttalib. Zaynab was renowned for her beauty and distinguished lineage, a union meant to break societal hierarchies in practice, as Islam had already established the fundamental principle of human equality.

Islamic teachings emphasize that there is no inherent superiority between a nobleman and a former slave, just as there is no preference for an Arab over a non-Arab or a white person over a black person—except through righteousness and piety. As Allah states:

"إِنَّ أَكْرَمَكُمْ عِندَ ٱللَّهِ أَتْقَىٰكُمْ"

"Indeed, the most noble of you in the sight of Allah is the most righteous of you." [1]

The Prophet intended this marriage to be a practical demonstration of equality among Muslims. However, when Ali ibn Abi Talib was sent to propose to his cousin Zaynab, her brother, Abdullah ibn Jahsh, rejected the proposal. Likewise, Zaynab herself was deeply displeased at the idea of marrying a former slave, considering it a degradation of her noble status. To her, the thought of marrying a man who had once been enslaved was a humiliation, and she adamantly declared, "O Ali, will the noble women of Quraysh marry a former slave?"

Ali returned to the Prophet, peace be upon him, and conveyed Zaynab's rejection. The Prophet was displeased, as this response reinforced distinctions of lineage and class that Islam sought to eliminate. Determined to remove such barriers, the Prophet sent Ali back with a decisive message, stating, "I am pleased with the marriage for you, and I decree that you marry him, so marry him."

Silence followed. Zaynab was overcome with grief, struggling to accept this command, feeling as though she had been singled out for a test no other Qurashi woman had endured. She never imagined that her cousin, the Prophet, would place her in such a position, using her marriage as a means of promoting the dignity of former slaves.

This internal struggle did not last long, as a divine revelation soon arrived to settle the matter:

[1] (Surah Al-Hujurat, 13)

”وَمَا كَانَ لِمُؤۡمِنٖ وَلَا مُؤۡمِنَةٍ إِذَا قَضَى ٱللَّهُ وَرَسُولُهُۥٓ أَمۡرًا أَن يَكُونَ لَهُمُ ٱلۡخِيَرَةُ مِنۡ أَمۡرِهِمۡۗ وَمَن يَعۡصِ ٱللَّهَ وَرَسُولَهُۥ فَقَدۡ ضَلَّ ضَلَٰلٗا مُّبِينٗا“

"It is not for a believing man or a believing woman, when Allah and His Messenger have decided a matter, that they should [thereafter] have any choice about their affair. And whoever disobeys Allah and His Messenger has clearly gone [far] astray."[1]

Faced with this divine command, Zaynab and her family feared being described as disobedient to Allah and His Messenger. Reluctantly, she submitted to the decree and married Zaid, with the Prophet himself arranging her dowry of ten dinars and sixty dirhams, along with provisions. A grand feast was held, where the poor and needy were fed.

Although the Prophet was relieved by the completion of this marriage as a precedent for the Muslim community, he understood the reality of the lack of mutual love and emotional connection between Zaynab and Zaid. He hoped time would soften their hearts and bring harmony to their union.

A Marriage Bound for Change

Their marriage, however, was marked by difficulty and strain. While things initially improved, Allah willed that another significant event would unfold—one destined to introduce a new legislation. Over time, Zaynab grew increasingly resentful of Zaid, treating him harshly and hurting him with her words. Their relationship deteriorated further until Zaid abandoned their marital bed and sought the Prophet’s counsel.

Zaid confided in the Prophet, expressing his suffering, and requested permission to divorce Zaynab. The Prophet advised patience, urging him, *"Hold on to your wife, and fear Allah."* Zaid tried to comply, enduring the pain of a marriage where he felt unwelcome. However, Zaynab persisted in asserting her pride, belittling him, and refusing to soften her stance. Unable to endure this anymore, Zaid divorced her, seeking relief from a marriage built on social obligation rather than mutual affection.

A New Divine Legislation

The Prophet understood that Zaynab’s divorce was essential for the next phase of divine legislation—abolishing the pre-Islamic belief that an adopted

[1] (Surah Al-Ahzab, 36)

son's wife should be treated as a biological son's wife, thus prohibiting her from marriage after divorce. To bring forth this new ruling, the Prophet himself would have to act as the example. As Zaid's adoptive father, the Prophet's marriage to Zaynab would establish the new precedent, demonstrating that adopted relationships did not carry the same legal implications as blood ties.

Despite this knowledge, the Prophet hesitated, hoping that Allah might change His decree and keep Zaynab under Zaid's guardianship to avoid controversy. He earnestly prayed for guidance, invoking the words of Allah:

"يَمْحُواْ ٱللَّهُ مَا يَشَآءُ وَيُثْبِتُۖ وَعِندَهُۥٓ أُمُّ ٱلْكِتَٰبِ"

"Allah eliminates and confirms what He wills, and with Him is the Master Record."[1]

Yet, despite his prayers, revelation confirmed what had already been destined:

"وَإِذْ تَقُولُ لِلَّذِيٓ أَنْعَمَ ٱللَّهُ عَلَيْهِ وَأَنْعَمْتَ عَلَيْهِ أَمْسِكْ عَلَيْكَ زَوْجَكَ وَٱتَّقِ ٱللَّهَ وَتُخْفِي فِي نَفْسِكَ مَا ٱللَّهُ مُبْدِيهِ وَتَخْشَى ٱلنَّاسَ وَٱللَّهُ أَحَقُّ أَن تَخْشَىٰهُ"

"And [remember, O Prophet], when you said to the one for whom Allah has done a favor and you ˹too˺ have done a favor: 'Hold onto your wife and fear Allah,' while concealing within yourself what Allah was going to reveal. And [so] you were considering the people, whereas Allah was more worthy of your consideration."[2]

Finally, revelation made the divine decree clear:

"فَلَمَّا قَضَىٰ زَيْدٌ مِّنْهَا وَطَرًا زَوَّجْنَٰكَهَا"

"So when Zaid totally lost interest in [keeping] his wife, We gave her to you in marriage."[3]

Thus, the Prophet's marriage to Zaynab was not a personal choice but a divine instruction, carried out to establish the necessary ruling. The marriage took place in the fifth year of Hijra, confirming that the adopted son's wife was not akin to the biological son's wife in matters of marriage and lineage.

[1] (Surah Ar-Ra'd, 39)
[2] (Surah Al-Ahzab, 37)
[3] (Surah Al-Ahzab, 37)

The final legislation derived from this entire event established the permissibility for a Muslim to marry the divorced wife of his adopted son—something previously prohibited in pre-Islamic Arabia. Allah affirmed this in the Quran:

"لِكَيۡ لَا يَكُونَ عَلَى ٱلۡمُؤۡمِنِينَ حَرَجٞ فِيٓ أَزۡوَٰجِ أَدۡعِيَآئِهِمۡ إِذَا قَضَوۡاْ مِنۡهُنَّ وَطَرٗاۚ وَكَانَ أَمۡرُ ٱللَّهِ مَفۡعُولٗا"

"So that there would be no blame on the believers for marrying the ex-wives of their adopted sons after their divorce. And Allah's command is totally binding." [1]

The Prophet received this revelation while at Aisha's house and proclaimed, "Who will go and inform Zainab that Allah has married her to me from above the seven heavens?" Upon hearing this, Zainab prostrated in gratitude to Allah. This marriage was distinct from his other unions, as it was divinely ordained. Allah removed any burden or social discomfort from the Prophet regarding this matter, as stated:

"مَّا كَانَ عَلَى ٱلنَّبِيِّ مِنۡ حَرَجٖ فِيمَا فَرَضَ ٱللَّهُ لَهُۥۖ سُنَّةَ ٱللَّهِ فِي ٱلَّذِينَ خَلَوۡاْ مِن قَبۡلُۚ وَكَانَ أَمۡرُ ٱللَّهِ قَدَرٗا مَّقۡدُورٗا "

"There is no blame on the Prophet for doing what Allah has ordained for him. That has been the way of Allah with those [prophets] who had gone before. And Allah's command has been firmly decreed." [2]

The Establishment of Hijab

Zainab was a wife whom the Prophet held dear due to her close kinship with him. Even Aisha, his beloved wife, expressed jealousy over her beauty, wealth, and status. On the night of Zainab's wedding, an important social ruling was revealed—the command of hijab for the wives of the Prophet.

During the wedding feast, guests lingered late into the night in the Prophet's home, not recognizing his discomfort. Allah then revealed:

"يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَدۡخُلُواْ بُيُوتَ ٱلنَّبِيِّ إِلَّآ أَن يُؤۡذَنَ لَكُمۡ إِلَىٰ طَعَامٍ غَيۡرَ نَٰظِرِينَ إِنَىٰهُ"

[1] (Surah Al-Ahzab, Verse 37)
[2] (Surah Al-Ahzab, 38)

"O you who have believed, do not enter the houses of the Prophet except when you are permitted for a meal, without awaiting its readiness." [1]

Additionally, guests were instructed on refined behavior:

" وَإِذَا سَأَلْتُمُوهُنَّ مَتَٰعًا فَسْـَٔلُوهُنَّ مِن وَرَآءِ حِجَابٍۚ ذَٰلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّۚ "

"And when you ask [his wives] for something, ask them from behind a partition. That is purer for your hearts and their hearts." [2]

This marked the formal establishment of hijab for the wives of the Prophet and reinforced the etiquette of interactions within his household.

The Virtues of Zainab bint Jahsh

Aisha, the Mother of the Believers, acknowledged Zainab's virtues, saying:

"I have never seen anyone better in religion than Zainab. She is most conscious of Allah, truthful in speech, maintains family ties, and is generous in charity. She is most humble in her actions for the sake of Allah."

Zainab herself took pride in her unique marital status, proclaiming, "I am more honorable among you, for Allah Himself married me to the Prophet from above the seven heavens."

Her generosity extended beyond words. During the caliphate of Umar ibn al-Khattab, he sent her twelve thousand dirhams. She immediately distributed the entire sum to the needy, without keeping anything for herself.

Zainab passed away in the year 20 AH at the age of 53, becoming the first of the Prophet's wives to join him in the Hereafter.

The Wisdom Behind the Timing of Her Marriage

Simple calculations suggest that Zainab was 33 years old at the time of Hijra. When Khadijah passed away, she was 30, and the Prophet was 50. If he had been drawn to Zainab's beauty, he could have married her at that time. Yet, Allah had preserved her for a greater legislative role. This dispels any misconception that the Prophet married her out of attraction.

[1] (Surah Al-Ahzab, 53)
[2] (Surah Al-Ahzab, 53)

Zainab remained unmarried until her divinely decreed marriage in the fifth year of Hijra, demonstrating the ultimate obedience of a believer who submits fully to the command of Allah and His Messenger.

Juwayriyah bint al-Harith

The Mother of the Believers

Juwayriyah bint al-Harith was the daughter of the leader of the Jewish tribe of Banu al-Mustaliq, who resided near Medina. This tribe had previously broken a treaty with the Prophet, peace be upon him. In the sixth year after the Hijra, the Prophet led an expedition against them, resulting in a decisive Muslim victory. The spoils of war included significant wealth and captives from Banu al-Mustaliq.

Upon the army's return to Medina, the distribution of captives and war gains began, and Juwayriyah was assigned to Thabit ibn Qais. Confident that she could secure her freedom due to her noble lineage, Thabit set a ransom price in gold. Juwayriyah agreed to the terms, writing down the amount, yet Thabit insisted on full payment before granting her liberty.

Seeking Freedom

Faced with captivity and without means to pay her ransom, Juwayriyah approached the Prophet and said:

"O Messenger of Allah, I am Juwayriyah, the daughter of al-Harith, the leader of his people. I have suffered a great calamity that you may be aware of. I have fallen into the share of Thabit ibn Qais and have written a document for my freedom. I have come to seek your help."

Moved by her plight and guided by wisdom, the Prophet saw an opportunity for kindness, diplomacy, and broader social harmony. He asked her:

"Would you like a better offer than what you have asked for?"

She inquired, "What is it?"

The Prophet responded, "I will pay your ransom and marry you."

Juwayriyah accepted his proposal with wisdom and foresight, recognizing the profound impact it would have. The marriage not only secured her freedom but also led to the liberation of the entire Banu al-Mustaliq tribe. As news spread that the Prophet had married Juwayriyah, the Muslims released all the remaining captives, treating them as honored relatives of the Messenger of Allah. This act of generosity led to the majority of Banu al-

Mustaliq embracing Islam—an outcome far greater than mere military victory.

A Woman of Intelligence and Influence

Juwayriyah embraced Islam with sincerity and devotion, earning her place among the Mothers of the Believers. She was in her early twenties at the time of her marriage to the Prophet. Before this, she had been married to Musafi' ibn Safwan al-Mustaliq, a man from her tribe.

Aisha, the Mother of the Believers, later recounted:

"When the Messenger of Allah divided the captives of Banu al-Mustaliq, Juwayriyah fell to the share of Thabit ibn Qais. She was an intelligent and attractive woman, such that no one would see her without being captivated by her beauty. She sought the Prophet's help for her emancipation. By Allah, when I saw her standing at my door, I felt uneasy, knowing that the Prophet would see in her what I saw."

Juwayriyah remained in the Prophet's house until his passing. She lived on through the era of Muawiya ibn Abi Sufyan, and in the year 50 AH, she passed away. She was buried alongside the other Mothers of the Believers in al-Baqi' cemetery in Medina. May Allah have mercy upon her.

A Marriage of Great Significance

The Prophet's marriage to Juwayriyah was not only an act of mercy but also a legislative precedent. It affirmed the permissibility of marrying women from the People of the Book—Jews and Christians—even if they remained upon their faith after marriage. Her story exemplifies courage, intelligence, and eloquence, shaping an impactful moment in Islamic history.

Safiyyah bint Huyayy ibn Akhtab

The Mother of the Believers

Following the Muslim victory over Banu al-Mustaliq, the attention turned toward eliminating the remaining Jewish strongholds around Medina—particularly the fortified city of Khaibar. This was home to Banu Qurayzah, the wealthiest and most influential of the Jewish tribes. In the seventh year after the Hijra, the Prophet, peace be upon him, led an army to confront Khaibar in response to their repeated violations of agreements. The expedition aimed to put an end to conspiracies and betrayals that endangered the Muslim community.

Allah granted victory to His Messenger and the Muslims. Many Jewish fighters were killed, and their wealth and possessions taken as spoils of war. Among the captives was Safiyyah, the daughter of the chief of the tribe and the widow of one of Khaibar's wealthiest men. She was a young and strikingly beautiful woman, no older than seventeen. Having lost both her father and husband in battle, she was presented to the Prophet to be taken either as a servant or as a wife, as he wished.

The Proposal and Marriage

The Prophet recognized the strategic and social significance of marrying Safiyyah, much like his earlier marriage to Juwayriyah bint al-Harith. He saw how this marriage could transform hostility into harmony, as it had done with Banu al-Mustaliq. Without hesitation, he proposed Islam and marriage to Safiyyah, offering her both protection and dignity. She accepted, honored by the opportunity granted to her by the Messenger of Allah. [xi]

Safiyyah embraced Islam, and the Prophet married her. They returned to Medina, where she joined the ranks of the Mothers of the Believers. Due to her unique circumstances, his other wives treated her with special care. However, her beauty and youth provoked feelings of jealousy, particularly among Aisha and Zaynab. Once, they said to her: [xii]

"We are the Prophet's wives and have close family ties to him. Therefore, we hold a higher status in his eyes than you do."

Moved to tears by their words, Safiyyah relayed them to the Prophet. He responded:

"Did you not tell them, ‘How can you be better than me, the wife of Muhammad, the daughter of Harun (Aaron), the niece of my uncle Moses?"

This affirmation highlighted her lineage and the honor of being one of the Prophet’s wives, reinforcing her rightful status among them.

Jealousy and Defending Safiyyah

Aisha later recalled, “I have never seen a cook like Safiyyah. She prepared food for the Prophet while he was at my house, and jealousy overwhelmed me. I couldn’t control myself and ended up breaking the vessel. Later, I regretted it and asked the Prophet, ‘What is the atonement for what I have done?’ He replied, ‘A similar vessel for a vessel and similar food for food.” [xiii]

Zaynab bint Jahsh once remarked that Safiyyah was nothing more than a Jew. Upon hearing this, the Prophet distanced himself from Zaynab for a month in response to the insult.

During the Prophet’s final illness, his wives gathered around him. Safiyyah said:

"By Allah, O Messenger of Allah, I wish that your suffering was upon me instead."

The other wives exchanged mocking glances. The Prophet immediately rebuked them, saying:

"Seek forgiveness from Allah."

When they asked, "O Messenger of Allah, what should we seek forgiveness for?" he replied:

"For the mockery you made against her. By Allah, she is truthful."

This moment exemplified the Prophet’s devotion to safeguarding Safiyyah’s dignity and shielding her from the jealousy of his other wives.

Loyalty and Devotion After the Prophet’s Passing

After the Prophet’s demise, Safiyyah continued to live in Medina, devoted and steadfast like the rest of the Mothers of the Believers. She was deeply respected, narrating stories about the Prophet and holding a position of great honor in the Muslim community.

During the siege of Uthman ibn Affan's house, when he was denied food and water, Safiyyah lowered provisions from her rooftop to his home, demonstrating her unwavering commitment to justice and compassion.

Safiyyah lived until the caliphate of Muawiya ibn Abi Sufyan, passing away in the year 50 AH. She was buried in the Baqi' cemetery alongside the other Mothers of the Believers.

A Life of Honor and Protection

Throughout Safiyyah's life, the Prophet defended her, confronted jealousy on her behalf, and ensured she was treated with respect. Her story reflects an image of honor, devotion, and a wife willing to sacrifice for her husband, even enduring the hardships of his final illness.

Rumla bint Abi Sufyan (Umm Habiba)

The Mother of the Believers

Rumla bint Abi Sufyan, later known as Umm Habiba, was married to her cousin, Ubaidullah bin Jahsh, the brother of Zainab bint Jahsh. In the early days of Islam, she migrated with her husband to Abyssinia, seeking refuge from the persecution of the Quraysh. Her father, Abu Sufyan, was one of the fiercest adversaries of the Prophet, yet Rumla embraced Islam fearlessly, unwavering in her faith despite her father's influence.

In Abyssinia, Rumla gave birth to her daughter, Habiba, earning the affectionate title *Umm Habiba* (Mother of Habiba). For over ten years, she lived contentedly with her husband until fate took a turn she never expected. One day, Ubaidullah informed her of his decision to renounce Islam and return to Christianity. Shocked and devastated, Rumla was overwhelmed with grief, facing an unimaginable test in a foreign land.

Yet from hardship, she found strength. She refused to follow her husband's path, choosing unwavering devotion to Islam over her marriage. With dignity and pride, she separated from him, supported by the Muslim community—especially Ja'far ibn Abi Talib, who provided her with assistance and reassurance. Before long, news of Ubaidullah's death reached her. She felt relieved, as though divine justice had been swiftly served, bringing an end to the suffering he had caused her.

The Marriage Proposal

When the Prophet, peace be upon him, learned of Umm Habiba's plight, he sent Amr bin Umayyah al-Damri to Negus, the King of Abyssinia, in the seventh year after the Hijra. In his letter, the Prophet entrusted the king with proposing on his behalf and officiating the marriage contract.

Negus sent a messenger to Umm Habiba, saying, "The Prophet of the Arabs has written to me, requesting your marriage. Choose someone to represent you in the agreement."

She selected Khalid bin Sa'id bin al-As, the closest Muslim to her in Abyssinia, to act as her guardian. That evening, Negus gathered the Muslim community in his palace, including Ja'far ibn Abi Talib, and addressed them:

"Muhammad, the Messenger of Allah, has written to me, requesting that I marry Umm Habiba, Rumla bint Abi Sufyan, to him. I have responded to his request and granted her a dowry of four hundred gold dinars."

As he distributed the dinars among those present, Khalid bin Sa'id stood and said, "You have fulfilled the request of the Messenger of Allah, and you have married him to Rumla, Umm Habiba. May Allah bless their union."

A feast followed in honor of the occasion. Negus remarked, "It is the Sunnah of the Prophets to hold a feast upon marriage."

The Muslims left the palace in joy, grateful for the honor bestowed upon Umm Habiba. This marriage elevated her status, restoring her dignity after enduring hardship, fulfilling the words of Allah:

"عَسَىٰٓ أَن تَكۡرَهُواْ شَيۡـٔٗا وَهُوَ خَيۡرٞ لَّكُم"

"Perhaps you dislike something, and it is good for you." [1]

Her Journey to Medina

Soon after, Umm Habiba returned from Abyssinia to Medina with other Muslim refugees. Their arrival was met with unparalleled joy, as they had spent over a decade in exile. Their return coincided with the Muslim victory over the Jews of Khaybar, marking yet another moment of triumph for Islam.

[1] (Surah Al-Baqarah, 216)

Umm Habiba bint Abi Sufyan

The Mother of the Believers

Upon arriving at the house of the Prophet, peace be upon him, Umm Habiba was welcomed warmly. The Muslims gathered, sharing in the blessings of the spoils granted by Allah after the conquest of Khaybar. At this time, she was about thirty years old.

Her marriage to the Prophet had a subtle yet profound effect on her father, Abu Sufyan, the leader of Quraysh and the chief instigator against Islam. Though he had long sought to preserve polytheist dominance in Mecca, his stance softened over time. Eventually, he traveled to Medina, hoping to reconcile with the Prophet after the Quraysh violated the Treaty of Hudaybiyyah.

During his visit, Abu Sufyan entered the Prophet's house, where his daughter, Umm Habiba, resided. As he approached to sit on the Prophet's bed, she swiftly folded it away. Taken aback, he asked:

"O my daughter, I do not know whether you wish to keep the bed away from me, or you wish for me to stay away from the bed?"

She replied:

"Indeed, it is the bed of the Messenger of Allah, and you are a polytheist. I do not wish for you to sit upon it."

He responded:

"O my daughter, you have indeed been afflicted with much evil after me."

To which she firmly replied:

"No, it is goodness."

Strength and Faith

This conversation reflects Umm Habiba's unwavering commitment to Islam, highlighting the strength of her faith despite years of estrangement from her father. In the crucible of faith, individuals were refined, emerging with clarity, devotion, and steadfastness in their love for Allah and His Messenger.

Through Umm Habiba's marriage, the Prophet once again demonstrated his ability to transform relationships and dissolve barriers. Her story fits within a broader context of trials the Messenger of Allah endured, navigating emotionally charged conflicts with patience and wisdom:

1. His daughter, Zainab, was married to her cousin, Abu Al-Aas ibn Al-Rabi', who remained a polytheist for many years and was captured in the Battle of Badr.

2. His uncle, Abu Lahab, ordered his sons to divorce the Prophet's daughters, Ruqayyah and Umm Kulthum.

3. His uncle, Al-Abbas, fought alongside the polytheists and was captured at Badr.

4. His cousin, Ubaidullah ibn Jahsh, brother of Zainab bint Jahsh, apostatized from Islam.

5. He married Umm Habiba, the daughter of one of his most formidable adversaries, Abu Sufyan ibn Harb.

Life in Medina and Legacy

Umm Habiba carried herself with pride and dignity in the Prophet's house, maintaining her boundaries without submission to Aisha's influence. After the Prophet's passing, she lived with the same honor and devotion as the other Mothers of the Believers—dedicated to worship, fasting, and charity.

She passed away during the caliphate of her brother, Muawiya ibn Abi Sufyan, in the year 44 AH at the age of 67.

Her life serves as a powerful testament to the resilience of Muslim women, their unwavering faith, and their ability to endure hardship with steadfast determination. Umm Habiba's story is a beacon of strength, illuminating the path for believers who persevere through trials with patience and conviction.

Maria al-Qibtiyya

In the sixth year after the Hijra, the Prophet, peace be upon him, accompanied by one thousand five hundred Muslims, set out for Umrah, intending to perform the pilgrimage and circumambulate the Kaaba. Pilgrimage to Mecca was a longstanding tradition among the Arabs of various faiths, observed annually in the month of Dhul-Hijjah—except by the People of the Book. The Muslims were filled with joy at the prospect of returning to Mecca, a city they had longed to visit after years of exile.

Carrying sacrificial animals and sheathing their swords to signify peace, the Prophet and his companions approached Mecca. However, the Quraysh opposed their entry, blocking the pilgrimage and imposing a treaty known as the Treaty of Hudaybiyyah. This agreement stipulated that the Muslims would return to Medina that year without performing Umrah, but they could return for Hajj the following year. Furthermore, the treaty halted hostilities between the two parties for ten years, creating a brief period of peace.

Invitation to Islam

The truce enabled the Prophet to shift his focus—addressing the threats posed by Jewish groups who had violated agreements and, more significantly, spreading Islam beyond the Arabian Peninsula. He sent envoys to Caesar, the Byzantine Emperor, Khosrow, the Persian King, and Al-Muqawqis, the ruler of Egypt, inviting them to embrace Islam.

In his letter to the Muqawqis, the Prophet wrote:

"In the name of Allah, the Most Gracious, the Most Merciful. From Muhammad, the son of Abdullah, to Al-Muqawqis, the ruler of the Copts. Peace be upon those who follow guidance. After this, I invite you to embrace Islam; by doing so, you shall be safe, and Allah will reward you twice. But if you turn away, you shall bear the sin of the Copts."

"يا أهل الكتاب تعالوا إلى كلمةٍ سواءٍ بيننا وبينكم ألا نعبدَ إلا الله ولا نُشركَ به شيئًا ولا يتخذَ بعضُنا بعضًا أربابًا من دون الله، فإن تولوا فقولوا اشهدوا بأنا مسلمون"

"O People of the Scripture, come to a word that is equitable between us and you—that we will not worship except Allah and not associate anything with

Him and not take one another as lords instead of Allah." But if they turn away, then say, "Bear witness that we are Muslims [submitting to Him]."[1]

A Gift from Egypt

The Muqawqis honored the Prophet's envoys and responded with gifts, writing in his reply:

"I have received your letter and understood its content and your call. I recognize that a Prophet has risen, though I expected him to emerge in the Levant. I have shown respect to your messenger and sent you two of my maidservants, highly esteemed among the Copts, along with garments and a riding animal for you to use. Peace be upon you."

The Prophet's messenger returned from Egypt bearing gifts, including twenty linen garments, a thousand mithqals of gold, bottles of musk and fragrances, honey from Banha, a mule, a horse with a silver bridle, a reddish-brown donkey, and two sisters—Maria and Sirin—who were maidservants in the Muqawqis' palace.

Maria al-Qibtiyya

Maria was a strikingly beautiful woman of Egyptian and Greek heritage. Born in Hagran, a village in Minya Governorate near Ashmunein, she later moved to the palace of the Muqawqis, where she served as a concubine.

Maria and her sister Sirin arrived in Medina in the seventh year of Hijra. Upon receiving her, the Prophet settled Maria in a nearby house in Medina, treating her as his own maid. He gifted her sister, Sirin, to the poet Hassān ibn Thābit. Soon, the Prophet introduced Maria to Islam, and she embraced the faith wholeheartedly.

Later, she bore him a son, Ibrahim, and was honored with the title Umm Ibrahim (Mother of Ibrahim). Although she was not given the formal title of Mother of the Believers, she was deeply cherished by the Prophet. He spent much time with her, tending to their child with great affection.

The Birth of Ibrahim

Ibrahim was born in the eighth year of Hijra when the Prophet was sixty-one years old. The joy of holding a son in his later years brought immense

[1] (Surah Ali Imran, 64)

comfort to his heart, especially after losing all his previous children except Lady Fatimah az-Zahra, who remained alive. His daughters—Zainab, Ruqayyah, and Umm Kulthum—had all passed away after marriage.

The Prophet ensured Maria had every means of ease and happiness so she could care for Ibrahim properly. He often carried his son in his arms, taking him to visit his other wives and sharing the happiness of his long-awaited child.[xiv]

Maria's story stands as a testament to the Prophet's care, his regard for family, and the importance of preserving progeny—a universal practice ensuring the continuity of humanity.

The presence of Maria al-Qibtiyya in the Prophet's household sparked jealousy among the Mothers of the Believers. Aisha later admitted:

"I never felt jealous of any woman as I did of Maria, because she was beautiful and the Prophet was captivated by her. He lodged her in the house of Haritha bin al-Nu'man, who was our neighbor. The Prophet would visit her frequently, and this unsettled me. Eventually, he moved her to a suburb called Al-A'liya in Medina, and he used to visit her often. This situation was difficult for us. Then, Allah blessed her with a son, and we were deprived of having one."

The Incident with Hafsah and the Divine Ruling

As mentioned in the account of Hafsah, an incident occurred where the Prophet met Maria in Hafsah's house, leading him to refrain from intimate relations with Maria for a time. Subsequently, a verse was revealed admonishing the Prophet, offering a resolution. As a result, Maria was reinstated, and the Prophet atoned by freeing a slave.

Through this revelation, Allah granted the Prophet the discretion to manage his marriages as he deemed appropriate—whether dividing his time equally, choosing whom to marry, or separating from whom he wished. This served as guidance for his wives and a lesson in submission to divine decrees:

"تُرۡجِي مَن تَشَآءُ مِنۡهُنَّ وَتُـٔۡوِيٓ إِلَيۡكَ مَن تَشَآءُۖ وَمَنِ ٱبۡتَغَيۡتَ مِمَّنۡ عَزَلۡتَ فَلَا جُنَاحَ عَلَيۡكَۚ ذَٰلِكَ أَدۡنَىٰٓ أَن تَقَرَّ أَعۡيُنُهُنَّ وَلَا يَحۡزَنَّ وَيَرۡضَيۡنَ بِمَآ ءَاتَيۡتَهُنَّ كُلُّهُنَّۚ وَٱللَّهُ يَعۡلَمُ مَا فِي قُلُوبِكُمۡۚ وَكَانَ ٱللَّهُ عَلِيمًا حَلِيمًا "

"It is up to you [O Prophet] to delay or receive whoever you please of your wives. There is no blame on you if you call back any of those you have set

aside. That is more likely that they will be content, not grieved, and satisfied with what you offer them all. Allah [fully] knows what is in your hearts. And Allah is All-Knowing, Most Forbearing." [1]

Ibrahim—The Prophet's Joy and His Grief

The Prophet rejoiced in his son Ibrahim's growth, watching him mature day by day. The Muslims shared in his delight, witnessing the blessing of a child in his old age, following decades of struggle in the path of Allah. After losing his daughters—Zainab, Ruqayyah, and Umm Kulthum—as well as his beloved wife Khadijah, the Prophet carried many sorrows. The birth of Ibrahim was a source of comfort.

Yet, life does not remain unchanged, and fate often carries unexpected trials.

"قُلۡ أَعُوذُ بِرَبِّ ٱلۡفَلَقِ ١ مِن شَرِّ مَا خَلَقَ ٢ وَمِن شَرِّ غَاسِقٍ إِذَا وَقَبَ ٣ وَمِن شَرِّ ٱلنَّفَّٰثَٰتِ فِي ٱلۡعُقَدِ ٤ وَمِن شَرِّ حَاسِدٍ إِذَا حَسَدَ "

"Say, 'I seek refuge in the Lord of daybreak, from the evil of that which He created, and from the evil of darkness when it settles, and from the evil of the blowers in knots, and from the evil of an envier when he envies." [2]

After sixteen months, Ibrahim fell ill and passed away while still a toddler. Holding his son in his arms, the Prophet sorrowfully said:

"Indeed, O Ibrahim, we cannot prevent the will of Allah."

With grief in his heart, he continued:

"The eyes shed tears and the heart grieves, yet we only say what pleases our Lord. Indeed, O Ibrahim, we are saddened by your departure, and to Allah, we belong and to Him, we shall return." [xv]

In the tenth year of Hijra, Ibrahim was buried in Baqi' Cemetery. On the day of his passing, the sun coincidentally eclipsed, leading some to believe that the eclipse occurred due to Ibrahim's death. Upon hearing this, the Prophet clarified:

"The sun and the moon are two of Allah's signs; they do not eclipse for the death or life of anyone."

[1] (Surah Al-Ahzab, Verse 51)
[2] (Surah Al-Falaq, Verses 1-5)

Maria’s Final Years

A few months after Ibrahim’s passing, the Prophet himself left this world in the month of Rabi' al-Awwal of the eleventh year of Hijra.

Maria secluded herself in mourning, visiting the grave of the Prophet and her son, finding solace in their resting places. She lived in isolation for five years until she passed away in the sixteenth year of Hijra, during the caliphate of Umar ibn al-Khattab. She was buried in Baqi' Cemetery at around thirty years old.

Egypt and Its Connection to the Hijaz

The Prophet’s marriage to Maria created a lasting bond between the people of Egypt and the Hijaz, much like the union of Prophet Ibrahim with Hagar, the Egyptian woman, from whom his son Isma'il was born—the father of the Arabs.

Egypt continued to hold a place of respect among the Arab people, a bond strengthened by the Prophet’s own words:

"Treat the Copts well, for they have a covenant and protection."

Maria al-Qibtiyya embodied Egyptian beauty and modesty. Her devotion to the Prophet remained steadfast, both during his life and after his passing.

Maymunah bint Al-Harith

The last of the Mothers of the Believers

In the later part of the seventh year after Hijra, following the Hudaybiyyah peace treaty with the Quraysh, the Prophet, peace be upon him, led a group of two thousand Muslims toward Mecca to perform the pilgrimage. They carried their swords sheathed, seeking neither war nor conflict but remaining cautious against treachery.

With great joy and reverence, the Prophet and his companions entered Mecca in Dhul-Hijjah. They circumambulated the Kaaba fervently, calling out in unison, *"Labbaik Allahumma Labbaik, La sharika laka Labbaik,"* moving between Safa and Marwa in seven rounds, just as Hagar, the mother of Prophet Ishmael, had done before.

The Muslims remained in Mecca for three days, their presence inspiring admiration and respect among its people. During this momentous occasion, a woman of Quraysh, Barrah bint Al-Harith—the sister of Umm Al-Fadl, the wife of Al-Abbas—was deeply moved by what she witnessed. She expressed her desire to marry the Prophet, and Al-Abbas conveyed her wish to him. The Prophet accepted, offering her a dowry of four hundred dirhams.

In reference to her, Allah revealed:

"وَٱمۡرَأَةٗ مُّؤۡمِنَةً إِن وَهَبَتۡ نَفۡسَهَا لِلنَّبِيِّ إِنۡ أَرَادَ ٱلنَّبِيُّ أَن يَسۡتَنكِحَهَا خَالِصَةٗ لَّكَ مِن دُونِ ٱلۡمُؤۡمِنِينَ "

"Also [allowed for marriage is] a believing woman who offers herself to the Prophet [without dowry] if he is interested in marrying her—[this is] exclusively for you, not for the rest of the believers." [1]

Maymunah Joins the Household of the Prophet

At the age of twenty-six, Barrah bint Al-Harith became the last wife of the Prophet. He was around sixty years old at the time and did not marry anyone else afterward. As the Muslims completed their pilgrimage and returned to Medina, Barrah joined the ranks of the Mothers of the Believers.

[1] (Surah Al-Ahzab, Verse 50)

She was later given the name Maymunah bint Al-Harith, symbolizing the joy of the Muslim community in fulfilling their long-awaited return to Mecca. This renaming echoed the Quranic verse:

"لَّقَدْ صَدَقَ ٱللَّهُ رَسُولَهُ ٱلرُّءْيَا بِٱلْحَقِّ ۖ لَتَدْخُلُنَّ ٱلْمَسْجِدَ ٱلْحَرَامَ إِن شَآءَ ٱللَّهُ ءَامِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ ۖ فَعَلِمَ مَا لَمْ تَعْلَمُوا۟ فَجَعَلَ مِن دُونِ ذَٰلِكَ فَتْحًا قَرِيبًا "

"Indeed, Allah has fulfilled the vision for His Messenger in truth: You will surely enter al-Masjid al-Haram, if Allah wills, in security, with your heads shaved and [hair] shortened, not fearing [anyone]. He knew what you did not know and has arranged before that a conquest near [at hand]." [1]

A Life of Devotion

Maymunah lived in the Prophet's household with the same piety, purity, and kindness as his other wives. Aisha, the Mother of the Believers, praised her, saying:

"Verily, she was one of the most devout among us to Allah and the kindest to her relatives."

Maymunah lived for fifty years after the passing of the Prophet, reaching the age of eighty. In the year 61 AH, she passed away, fulfilling her wish to be buried in **Sarf**, a place about ten miles from Medina. [xvi]

The Role of the Mothers of the Believers

As we conclude the discussion on the Prophet's wives, it is essential to highlight their enduring contributions. When the Prophet, peace and blessings be upon him, passed away, he left behind nine wives, who became educators and scholars for Muslim women. They provided invaluable teachings in jurisprudence, traditions, women's matters, and marital etiquette.

The order of their marriages to the Prophet was:

1. Sawda bint Zam'a

2. Aisha bint Abi Bakr

3. Hafsa bint Umar ibn Al-Khattab

[1] (Surah Al-Fath, Verse 27)

4. Hind, known as Umm Salama

5. Zainab bint Jahsh

6. Rumla bint Abi Sufyan, also known as Umm Habiba

7. Safiyya bint Huyayy ibn Akhtab

8. Maria al-Qibtiyya

9. Maymunah bint Al-Harith

The Wisdom Behind His Marriages

It is often misunderstood why the Prophet married multiple wives. For twenty-five years—during his youth—he remained devoted to a single wife, **Khadijah bint Khuwaylid**. She passed away when he was around fifty years old.

His later marriages occurred within a short window—between the ages of fifty-five and sixty—during times of war and hardship. These unions were primarily driven by:

- Providing shelter and care for widows of fallen Muslim warriors

- Supporting women from non-Muslim backgrounds, ensuring their faith and well-being

- Strengthening alliances through strategic marriages that brought entire tribes into Islam

This context refutes claims that the Prophet married out of mere attraction. Allah affirms his noble character:

"وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيم "

"And indeed, you are [a man] of a great moral character." [1]

The Final Years

Between the ages of sixty and sixty-three, the Prophet did not take any additional wives. Following the conquest of Mecca and the wave of new converts to Islam, he found respite, and his mission expanded across the Arabian Peninsula like the morning sun.

[1] (Surah Al-Qalam, Verse 4)

"وَمَآ أَرۡسَلۡنَٰكَ إِلَّا رَحۡمَةٗ لِّلۡعَٰلَمِينَ "

"And We have not sent you, [O Muhammad], except as a mercy to the worlds." [1]

May Allah bless Muhammad, his family, companions, and followers. May He grant mercy and blessings upon the Mothers of the Believers, who endured lives of simplicity, poverty, and sacrifice in pursuit of eternal rewards. Their legacy remains an inspiration for all Muslim women.

[1] (Surah Al-Anbiya, Verse 107)

Daughters of the Prophet

Khadijah bint Khuwaylid, the Mother of the Believers, may Allah be pleased with her, bore two sons, Qasim and Abdullah, from the Prophet Muhammad, peace be upon him, before his prophethood. However, both sons passed away in childhood. Later, she had four daughters: Zainab, Ruqayyah, Umm Kulthum, and Fatimah al-Zahra. These daughters brought immense joy to the Prophet and Khadijah as they grew up, married, and lived during his lifetime.

Khadijah was around forty years old when she married Muhammad ibn Abdullah, and she bore children during the first ten years of their marriage. This means she ceased to bear children after the age of fifty. At the time of Lady Fatimah al-Zahra's birth, the Prophet was around thirty-five years old.

Zainab—The Daughter of the Prophet

Zainab married her cousin, Abu al-As ibn al-Rabi', when she was ten years old. Despite her young age, she was physically mature, and her wedding was celebrated with great joy and a grand feast in Mecca. Lady Khadijah generously provided for the occasion, which took place years before the Prophet received his prophetic mission.

Abu al-As was a successful merchant and counted among the wealthy men of Mecca. Their marriage was marked by harmony, love, and purity. However, his frequent trade journeys often took him away, leading Zainab to spend much of her time visiting her parents' home.

Islam Enters Her Household

When the Prophet received revelation at the age of forty, Zainab, along with her mother Khadijah and sisters, embraced Islam. Ali ibn Abi Talib and Zaid ibn Haritha also accepted the faith at that time, making the Prophet's household the first to declare La ilaha illa Allah, Muhammad Rasul Allah.

Despite Zainab's conversion, Abu al-As remained loyal to his ancestral religion, hesitant to adopt Islam out of concern for public perception. He feared that people would say he had abandoned his faith merely to please his wife.

Years passed, and while Zainab remained steadfast in her belief, Abu al-As did not embrace Islam. When the Muslims migrated to Medina, Zainab stayed with her husband in Mecca. However, during the Battle of Badr, Abu al-As fought alongside the Quraysh against the Muslims. He was ultimately captured and brought before the Prophet.

The Prophet's Mercy

The Quraysh sought to ransom their captives, and Zainab sent a golden necklace—a wedding gift from her mother Khadijah—to secure her husband's release. When the Prophet saw the necklace, he was deeply moved by its significance.

He turned to his companions and said, "If you see fit, release Zainab's captive and return her belongings to her."

The companions agreed, responding, "Yes, O Messenger of Allah."

At that moment, the Prophet informed Abu al-As that Islam had separated them as husband and wife. He instructed him to send Zainab to Medina to join her father.

Upon returning to Mecca, Abu al-As conveyed this message to his wife, advising her to prepare for the journey. Their farewell was heartbreaking; after fifteen years of happiness, their bond was suddenly severed. Zainab was four months pregnant at the time, adding to her sorrow.

The Journey to Medina

Zainab mounted a camel, bidding her husband a tearful farewell. Her brother-in-law, Kinanah ibn al-Rabi', led her toward the outskirts of Mecca, where Zaid ibn Harithah awaited to escort her to Medina.

However, when the Quraysh saw Muhammad's daughter leaving openly in broad daylight, it angered them. Still mourning their defeat at Badr, they viewed her departure as a challenge to their authority.

A group of men pursued her, led by a cruel adversary, Jabbar ibn Al-Aswad. As he caught up, he struck her camel, causing her to fall violently onto a rock. The impact left her bleeding, further distressing her journey.

Kinanah ibn al-Rabi', witnessing this aggression, bent his bow and warned: "By Allah, no man approaches me without having an arrow placed in him."

His defiant stance made the Quraysh hesitate, fearing further conflict. Abu Sufyan intervened, saying, "Take the woman back to Mecca for now, then let her leave under the cover of night. Her public departure before witnesses provokes Quraysh's honor."

Arrival in Medina

With Zainab's injuries worsening, Kinanah took her back to Mecca, allowing her to recover at her husband's home. After a few days, she once again mounted her camel and discreetly departed. This time, the Quraysh did not interfere.

She arrived safely in Medina, welcomed with joy by the Prophet and the Muslims. Despite the hardships she endured, she found solace in reuniting with her father.

Zainab remained in Medina, caring for her two children, Ali and Umamah, all the while longing for her husband's return. She understood his love and respect for her father, and she knew that pride held him back from accepting Islam.

A Reunion After Years

Years passed, and Zainab waited patiently. Then, in the sixth year of Hijra, one night in the month of Jumada al-Awwal, she heard a knock on her door. It was Abu al-As ibn al-Rabi'.

Shaken by his sudden arrival, she invited him in. Their reunion was deeply emotional, and she asked about his unexpected visit. He explained that his trade caravan had been intercepted by Muslims on his return from the Levant, and all his belongings were taken. Desperate, he had fled through the darkness and sought refuge in her home.

At that moment, the Muslims were performing the Fajr prayer, led by the Prophet. Zainab stood at the entrance of the mosque and announced:

"O people, I am giving refuge to Abu al-As bin al-Rabi'."

When the Prophet finished his prayer, he addressed the congregation, saying, "O people, have you heard what I heard?" They replied, "Yes, O Messenger of Allah." He continued, "By the One in Whose hand is the soul of Muhammad, I did not know anything about that until I heard what you have heard, and we will give him refuge."

The Prophet then turned to the Muslims who had intercepted Abu al-As's trade caravan and said, "Indeed, this man is one of us, as you know, and you have taken some of his wealth. If you choose to do good and return to him what belongs to him, then we would appreciate that. However, if you decline, then it is Allah's favor that He has given you, and you are more deserving of it."[xvii]

Without hesitation, the companions responded in unison, "O Messenger of Allah, rather we will return it to him willingly."

They swiftly returned everything they had taken, ensuring Abu al-As did not suffer any loss. Protected by the Muslims, he left Medina safely and arrived in Mecca, where the Quraysh welcomed him with joy and astonishment. He remained silent about the incident, distributing his trade among merchants until he had fulfilled all transactions.

Then, standing beside the Kaaba, he called upon his people:

"O people of Quraysh, does anyone among you still have anything of my trade that he has not taken?"

They replied, "No, and may you be rewarded well. We have found you to be trustworthy and generous."

At that moment, he raised his voice and declared:

"I bear witness that there is no god but Allah and that Muhammad is His servant and messenger. By Allah, what prevented me from embracing Islam was only the fear that you might think I did so to seize your wealth. But now that Allah has returned it to you and I am done with it, I have embraced Islam."

The Quraysh were furious upon hearing his declaration, but Abu al-As paid no heed to their anger and set off toward Medina to announce his Islam before the Prophet.

Reunion and Loss

In the seventh year of Hijra, during the month of Muharram, Abu al-As ibn al-Rabi' arrived in Medina and embraced Islam before the Prophet. The Muslims rejoiced at his conversion and welcomed him warmly. The Prophet then took him to his home and invited Zainab to reunite with her husband.

After years of separation, the beloved couple was reunited, now living under the light of faith and the blessings of Islam. Their happiness lasted for one more year, until the eighth year of Hijra, when Zainab's destined time came to an end at the age of approximately thirty-four.

Her passing deeply saddened the Prophet, who mourned her loss profoundly. She was laid to rest in Baqi' Cemetery in Medina.

Zainab left behind her son, Ali, and her daughter, Umamah. Her husband, Abu al-As, remained heartbroken and never remarried after her passing. He continued in his sorrow until he returned to the mercy of Allah in the twelfth year of Hijra, during the caliphate of Abu Bakr al-Siddiq.

Her son, Ali, passed away young, while her daughter, Umamah, eventually married Ali ibn Abi Talib after the death of her aunt, Fatimah al-Zahra. However, Umamah did not bear any children with Ali and passed away without leaving descendants. Thus, the lineage of Zainab came to an end with the passing of her son and daughter.

Zainab's Legacy

Zainab, the daughter of the Prophet, peace be upon him, exemplified the qualities of a devoted and faithful wife, standing firm in her belief even when married to a husband who followed a different faith. When Quranic verses were revealed distinguishing between Muslim wives and their polytheist husbands, she upheld the divine command and separated from Abu al-As, despite their profound love and strong relationship.

Yet, even in separation, her noble character remained unwavering. When he sought refuge, she did not hesitate to protect him, embodying the generosity and honor that were hallmarks of noble Arabs—offering aid to the distressed and safeguarding those in need.

Ruqayyah—The Daughter of the Prophet

Shortly after the marriage of Zainab and just before the revelation of the prophetic message, Ruqayyah and her sister Umm Kulthum were engaged to Utba and Utaybah, the sons of Abu Lahab, the Prophet's paternal uncle. At the time, it was customary for girls as young as ten to be engaged.

The engagement took place in the presence of Abu Talib and Abu Lahab, along with other uncles and cousins of the Prophet. Abu Talib addressed Muhammad, saying, "Zainab has married Abu Al-As ibn Al-Rabi', a noble son-in-law. However, your paternal cousins also hold an honorable status and seek your daughters, Ruqayyah and Umm Kulthum, as wives for Utba and Utaybah. I see no objection in this."

The Prophet agreed after consulting his daughters and his wife, Khadijah. However, while the marriage was swiftly arranged, it lacked the joyous celebration of Zainab's wedding. Khadijah reluctantly consented, knowing that her daughters would be under the authority of Abu Lahab's wife, Umm Jamil, a woman infamous for her cruelty and sharp tongue.

Ruqayyah and Umm Kulthum in Abu Lahab's Household

Upon entering Abu Lahab's house, Ruqayyah and Umm Kulthum endured harsh treatment from Umm Jamil, who held deep resentment toward Khadijah due to her beauty, wealth, and status. This mistreatment grew worse when the Prophet began preaching Islam.

Abu Lahab, true to his name (Abd al-Uzza, meaning servant of the idol Uzza), remained an ardent idolater. He became one of the fiercest opponents of the Prophet, in stark contrast to his brothers Abu Talib, Al-Abbas, and Al-Harith, who—despite not accepting Islam—protected the Prophet and refrained from harming him.

When Allah revealed,

"وَأَنذِرۡ عَشِيرَتَكَ ٱلۡأَقۡرَبِينَ "

"And warn your closest kindred."[1]

[1] (Surah Ash-Shu'ara, Verse 214)

The Prophet ascended Mount Safa and called upon his people. When they gathered, he said, "If I were to inform you that an army was approaching from behind this mountain, would you believe me?"

They replied, "We have never known you to lie."

The Prophet then warned them of impending divine punishment. Abu Lahab, angered, stood and exclaimed, "May you perish! Is this why you gathered us?"[xviii]

In response, Allah revealed a complete Surah condemning Abu Lahab and his wife:

"تَبَّتۡ يَدَآ أَبِي لَهَبٖ وَتَبَّ ١ مَآ أَغۡنَىٰ عَنۡهُ مَالُهُۥ وَمَا كَسَبَ ٢ سَيَصۡلَىٰ نَارٗا ذَاتَ لَهَبٖ ٣ وَٱمۡرَأَتُهُۥ حَمَّالَةَ ٱلۡحَطَبِ ٤ فِي جِيدِهَا حَبۡلٞ مِّن مَّسَدِۭ"

"May the hands of Abu Lahab be ruined, and ruined is he. His wealth will not avail him or that which he gained. He will [enter to] burn in a Fire of [blazing] flame. And his wife [as well]—the carrier of firewood. Around her neck is a rope of [twisted] fiber." [1]

Upon hearing this revelation, Umm Jamil was enraged. She commanded her sons to divorce the daughters of Muhammad immediately. Ruqayyah and Umm Kulthum were expelled from her house in disgrace.

A New Beginning—Marriage to Uthman

Ruqayyah and Umm Kulthum returned to their father's home, relieved to be back under the care of their mother, Khadijah. Soon after, Ruqayyah was engaged to Uthman ibn Affan, a wealthy and noble Qurashi. His grandmother, Umm Hakim bint Abdul-Muttalib, was a cousin of the Prophet, giving him close familial ties.

Their marriage was widely celebrated, as Uthman and Ruqayyah were admired for their beauty and character. They were known among the Quraysh as the most radiant couple.

Migration to Abyssinia

As persecution intensified in Mecca, the Prophet encouraged Muslims to migrate to Abyssinia, saying,

[1] (Surah Al-Masad, Verses 1-5)

"If you go to the land of Abyssinia, there is a just king who does not oppress anyone. It is a land of truthfulness until Allah grants you relief from the situation you are in." [xix]

Leading the group of emigrants were Uthman and Ruqayyah. Fourteen Muslims left first—ten men and four women. Subsequent waves of migration brought the total to eighty-three Muslims seeking refuge.

The Muslims lived in Abyssinia peacefully for several years. However, Ruqayyah suffered a miscarriage due to the hardships of travel, weakening her health.

Eventually, news reached Abyssinia that several Quraysh had embraced Islam and that restrictions had eased. Uthman and Ruqayyah returned to Mecca, only to find that Khadijah had passed away. Ruqayyah's grief was immense, as she had longed to reunite with her mother.

Migration to Medina and Tragic Loss

Two years after returning to Mecca, Ruqayyah and Uthman migrated again—this time to Medina. There, in the first year after Hijra, Ruqayyah gave birth to her only child, Abdullah. The couple was overjoyed, but their happiness was short-lived.

Abdullah passed away in infancy, leaving Ruqayyah devastated. She grieved continuously, and her health worsened. Despite Uthman's care and efforts, she grew frail and fell seriously ill.

During this time, the Prophet led the Muslims into battle at Badr. The victorious Muslim army returned to Medina, but the celebration was overshadowed by sorrow—Ruqayyah had passed away before their arrival.

The conflicting emotions of triumph and grief filled Medina. The people mourned Ruqayyah's loss and conducted her funeral, laying her to rest in Baqi' Cemetery. She was not yet twenty-eight years old.

Umm Kulthum—The Daughter of the Prophet

As previously mentioned, Umm Kulthum was married to Utaybah ibn Abu Lahab but was divorced during the early days of the Prophet's call to Islam. This separation was driven by the animosity and envy of Abu Lahab and his wife, Umm Jamil bint Harb, toward the Prophet and his family.

After her sister Ruqayyah's marriage to Uthman ibn Affan, Umm Kulthum remained in her father's house, dedicating herself to household responsibilities. With Khadijah aging and surpassing sixty years, Umm Kulthum played a vital role in assisting her mother and ensuring her father's comfort. She continued in this capacity even after Khadijah's passing and the Prophet's migration to Medina.

Following Ruqayyah's death, Umm Kulthum stayed by her father's side, providing support until, in the early third year of Hijra, Uthman ibn Affan proposed to her. The Prophet, peace be upon him, approved the marriage, and Uthman was honored with the title *Dhul-Nurayn* (The One with Two Lights), as he was the only man to marry two daughters of the Prophet.

Her Marriage to Uthman ibn Affan

Umm Kulthum and Uthman ibn Affan shared a harmonious and joyful marriage. The six years she spent with him coincided with pivotal moments in Islamic history, including jihad, conquests, and significant victories for the Muslim community.

She witnessed the conquest of Mecca, standing alongside the believers as the idols of Lat, Uzza, and others were destroyed. Overwhelmed with joy, she circumambulated the Kaaba with fellow Muslims, celebrating the triumph of Islam.

Her Passing

However, her happiness was short-lived. In the ninth year of Hijra, during the month of Sha'ban, Umm Kulthum fell ill and passed away in Medina. She was buried beside her sister Ruqayyah in Baqi' Cemetery.

At the time of her death, she was in her early thirties, never having reached thirty-four. She did not bear any children.

Fatimah Al-Zahra—The Daughter of the Prophet

Fatimah Al-Zahra, the youngest daughter of the Prophet, was born in the year when the Kaaba was rebuilt. At the time, her father, Muhammad ibn Abdullah, was around thirty-five years old. She bore a strong resemblance to him and was especially beloved to him.

She was the youngest child to embrace Islam, being only five years old when her father received the divine message.

Fatimah remained in her father's house, witnessing the struggles of the early Muslim community and the hardships they endured. She lived through the migration to Medina, and when she matured into a young woman, the Prophet arranged her marriage to his cousin, Ali ibn Abi Talib, in the first year of Hijra. At the time, she was eighteen years old.

A Blessed Union

The marriage of Fatimah and Ali was celebrated with immense joy by the Muslim emigrants and the Ansar in Medina. Sacrifices were offered, and the people gathered in festivity. Their union was blessed with four children: Al-Hasan, Al-Hussein, Zainab, and Umm Kulthum al-Sughra.

Their household was the only one to extend the Prophet's lineage, fulfilling the divine decree:

"إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذْهِبَ عَنكُمُ ٱلرِّجْسَ أَهْلَ ٱلْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا"

"Indeed, Allah desires to remove impurity from you, O people of the household, and purify you with thorough purification." [1]

Ali ibn Abi Talib, honored with noble qualities, stood out in his courage, valor, and devotion to the Prophet. The Prophet's love for Fatimah and her children was profound, expressing the emotions of a father who had been denied progeny for so long. His affection for Al-Hasan and Al-Hussein was boundless, transcending mere words, reaching into the spiritual depths of his heart.

[1] (Surah Al-Ahzab, Verse 33)

Fatimah's Role in the Conquest of Mecca

In the eighth year of Hijra, when the Prophet led ten thousand Muslims to conquer Mecca, Fatimah was among the women who accompanied the army. She witnessed the Great Conquest, rejoicing at the triumph of Islam. As the Muslim armies entered Mecca victorious, she saw them destroying the idols of Lat and Uzza.

Fatimah circumambulated the Kaaba seven times and prostrated in gratitude to Allah, overwhelmed by the realization of a victory beyond imagination. She recalled the days of persecution, the hardships her father had endured, and the suffering of the early Muslims.

The Incident with Abu Jahl's Daughter

During the pilgrimage, Ali ibn Abi Talib encountered the daughter of Abu Jahl—known as Abu al-Hakam ibn Hisham—the Prophet's most bitter enemy, who had incited the Quraysh against the Muslims and was ultimately killed in the Battle of Badr.

Ali expressed his desire to marry Abu Jahl's daughter. When Fatimah heard this, she became deeply distressed, momentarily forgetting the Islamic allowance for multiple marriages. She approached her father, seeking his counsel.

The Prophet, recognizing her anguish, consoled her. He reassured her and alleviated her sorrow. Then, addressing the matter, he declared:

"Will the daughter of Abi Jahl, the enemy of Allah and His Messenger, be a co-wife of Fatimah, daughter of Muhammad?"

Determined to resolve the situation, the Prophet entered the mosque, visibly displeased. Ascending the pulpit, he proclaimed:

"O people, verily, Fatimah is a precious part of me. I am aware that the family of al-Hakam ibn Hisham wishes to marry their daughter to Ali ibn Abi Talib. I shall not grant them permission—never—unless Ali ibn Abi Talib himself chooses to divorce my daughter and marry theirs. I do not prohibit the permissible nor permit the impermissible. But Allah does not bring together the daughter of the Messenger of Allah and the daughter of His enemy in one household." [xx]

Ali, hearing this, felt the weight of his decision. He returned home to find Fatimah weakened and in tears. He comforted her and vowed never to take another wife alongside her. She forgave him, saying, "May Allah forgive you, O cousin."

Thus, peace returned to their household, and Fatimah and her children continued to receive the Prophet's love, care, and prayers.

Her Final Days

When the Prophet fell ill in his final days, Fatimah remained by his side until his noble soul returned to its Creator. Six months later, in the eleventh year of Hijra, she herself passed away at the age of twenty-eight. She was laid to rest in Baqi' Cemetery, beside her sisters.

Fatimah Al-Zahra was the only daughter of the Prophet who bore both sons and daughters. From her lineage, noble generations flourished, preserving the legacy of the Prophet. This family remains a beacon of guidance for humanity, illuminating the path of righteousness and faith.

"إِنَّمَا يُرِيدُ ٱللَّهُ لِيُذْهِبَ عَنكُمُ ٱلرِّجْسَ أَهْلَ ٱلْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا"

"Allah only intends to remove impurity from you, O people of the household, and to purify you with thorough purification." [1]

May peace and blessings be upon the Messenger of Allah, upon his family from the household of Fatimah Al-Zahra, and upon his companions and followers until the Day of Judgment.

[1] (Surah Al-Ahzab, Verse 33)

Hind bint Abi Rabiah—The Wife of Abu Sufyan

Hind bint Abi Rabiah was among the fiercest adversaries of Islam, much like her husband, Abu Sufyan ibn Harb, the leader of the Quraysh. Abu Sufyan maintained his hostility toward the Prophet and fought against Islam for over twenty years until the conquest of Mecca in the eighth year of Hijra.

During the Battle of Badr, Hind suffered a personal blow when her father, Utba ibn Abi Rabiah, her uncle Shaybah, and her brother Al-Walid ibn Utba were killed by Hamza ibn Abdul-Muttalib, the Prophet's uncle and a fearless warrior of Islam. Consumed by grief and vengeance, Hind urged the Quraysh leaders to retaliate swiftly against the Muslims.

She conspired with her slave, Wahshi, promising him freedom and great rewards if he killed Hamza. Wahshi, known for his formidable physical strength, accepted the task and awaited his opportunity.

The Battle of Uhud and Hind's Revenge

During the Battle of Uhud, in the third year of Hijra, Wahshi seized his chance. With a poisoned spear, he struck Hamza, causing him to fall as a martyr. After the battle, Hind roamed the battlefield, searching for Hamza's body. Upon finding him, she mutilated his corpse—cutting open his abdomen and removing his liver and heart—displaying them as a brutal act of vengeance.

The Prophet's sorrow upon the loss of his uncle was profound, and Hind's cruelty intensified his grief, marking a dark moment in the history of the battles between the Muslims and Quraysh.

The Conquest of Mecca and Hind's Conversion

Despite her long-standing enmity toward Islam, Hind witnessed the conquest of Mecca in the eighth year of Hijra. Recognizing the inevitable triumph of the Muslims, she approached the Prophet alongside other women to pledge allegiance to him and embrace Islam.

The pledge of allegiance for women was conducted differently from men. The Prophet placed his hand into a container of water, and the women would then dip their hands into it afterward. This procedure adhered to the

Prophet's practice of not touching any woman unless she was his wife or a close relative.

When Hind arrived, she disguised herself, but the Prophet recognized her. She then requested his protection, which he granted. As she listened to the terms of allegiance—renouncing polytheism, theft, adultery, and false accusations—she responded with her characteristic boldness:

"Do free women steal? Do free women commit adultery, O Messenger of Allah? As for the killing of children, we raised them while they were young, and they were killed when they became men in battle. And we did not convene this gathering intending to disobey you in goodness."

The Prophet smiled at her words and entrusted Umar ibn Al-Khattab to finalize the pledge with a handshake on behalf of the women. He then sought forgiveness for them.

Hind's Legacy

Hind embodies the duality of the noble Arab woman—one defined by strength, courage, dignity, eloquence, and fearlessness, yet also capable of calculated vengeance and ruthless determination.

Her transformation from a relentless enemy of Islam to a pledged Muslim exemplifies the profound shifts that faith can bring, showing how even the most vehement opponents can find guidance and redemption.

Barrakah—"Umm Ayman"

Barrakah was a devoted maid, purchased by Abdullah ibn Abdul-Muttalib to serve his wife, Aminah bint Wahb, the mother of the Prophet. When Muhammad was born, she took care of him, nurturing and protecting him throughout his childhood.

For a brief time, Thuyibah nursed him, but as was customary, wet nurses from Arabian tribes arrived to care for children in exchange for a fee. Muhammad was assigned to Halimah Al-Sa'diyah, who took him to her tents in the mountains of Ta'if, returning him periodically to visit his mother.

Aminah remained alone in her house, accompanied only by Barrakah, as her husband Abdullah had passed away in Yathrib before the birth of Muhammad.

A Mother's Death in the Desert

After Muhammad was weaned, Halimah brought him back to his mother in Mecca when he was around four years old. Barrakah remained by his side like a shadow, never leaving him, day or night. Despite being a young woman—not yet twenty—her affection for Muhammad ran deep, and he found comfort in her presence.

When Aminah traveled to Yathrib with Muhammad and Barrakah to visit Abdullah's grave, fate intervened on the return journey. In a barren place known as Al-Abwa, Aminah fell ill and passed away. Muhammad, only six years old, cried inconsolably, his sorrow filling the vast desert sky.

Barrakah was left alone, burdened with an unimaginable tragedy. With no one else to assist, she dug a grave for her mistress in the sands, using only the clothes they carried. Amidst tears and lamentation, she gently laid Aminah's body to rest.

After completing the burial, Barrakah lifted Muhammad onto their ride and resumed the journey. They caught up with a passing caravan, reaching Mecca, where she delivered the child safely to his family.

Serving the Prophet Through His Youth

When Abdul-Muttalib, Muhammad's grandfather, learned of the tragic event, sorrow engulfed him and his family. He took Muhammad under his care, cherishing him above his own children and grandchildren.

Barrakah continued to nurture and protect the young Muhammad, becoming his second mother. When Abdul-Muttalib passed away, Muhammad moved to the home of his uncle, Abu Talib. Barrakah remained by his side, watching him grow into a young man who tended sheep and accompanied Abu Talib on trade journeys to the Levant.

Barrakah's Own Family and Devotion

When Muhammad married Khadijah bint Khuwaylid, Barrakah moved with him into his new household, where she was treated with respect and distinction.

At Khadijah's insistence, Barrakah married Ubaid ibn 'Awf, and soon after, both she and Khadijah bore sons—Al-Qasim and Ayman. Ayman later became a fearless warrior and a devoted companion of the Prophet.

After Ubaid's passing, Barrakah married Zaid ibn Haritha, the Prophet's freed and adopted son. They had a son, Usama ibn Zaid, who became beloved to the Prophet. Near the end of the Prophet's life, Usama was appointed to lead an expedition to the Levant, despite his young age.

A Life of Loyalty and Sacrifice

Barrakah, later known as Umm Ayman, was among the earliest Muslim women and was emancipated by the Prophet himself. She lived well into her seventies, passing away and being buried in Medina.

Her sons—Ayman and Usama—played vital roles in supporting Islam. Ayman died as a martyr in the Battle of Hunayn, while Usama led Muslim forces at an incredibly young age.

A Legacy of Unwavering Devotion

The story of Umm Ayman is one of unwavering devotion. She remained by Muhammad's side from birth, cared for him through tragedy, and raised sons who became heroes of Islam.

May Allah's mercy be upon Umm Ayman and her noble sons who sacrificed their lives in battle to uphold the truth. Their ultimate reward is Paradise, the most blessed of abodes.

Khawla bint Tha'laba

Khawla bint Tha'laba was the wife of Aws ibn Al-Samit, both of whom were among the early Muslims. One day, a disagreement arose between them, and in anger, her husband told her, "You are to me as my mother." This phrase was part of an unjust pre-Islamic custom known as dhihar, which made wives permanently forbidden to their husbands, akin to the prohibition of marriage between a mother and son.

Stricken with grief, Khawla sought the guidance of the Prophet Muhammad, peace be upon him, crying as she pleaded for a solution to this oppressive tradition. She was devastated, particularly because she had young children and could not bear separation from her husband.

The Prophet listened but explained that he had no answer for her yet, as there had been no divine revelation addressing the issue. Khawla continued to persist, expressing her anguish, until finally, revelation descended with decisive guidance:

"قَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّتِي تُجَٰدِلُكَ فِي زَوْجِهَا وَتَشْتَكِيٓ إِلَى ٱللَّهِ وَٱللَّهُ يَسْمَعُ تَحَاوُرَكُمَآۚ إِنَّ ٱللَّهَ سَمِيعُۢ بَصِيرٌ"

"Allah has heard the statement of her who disputes with you concerning her husband and complains to Allah. And Allah hears your conversation; indeed, Allah is Hearing and Seeing." [1]

The revelation continued, dismantling the oppressive dhihar practice:

"ٱلَّذِينَ يُظَٰهِرُونَ مِنكُم مِّن نِّسَآئِهِم مَّا هُنَّ أُمَّهَٰتِهِمْۖ إِنْ أُمَّهَٰتُهُمْ إِلَّا ٱلَّٰٓـِٔي وَلَدْنَهُمْۚ وَإِنَّهُمْ لَيَقُولُونَ مُنكَرًا مِّنَ ٱلْقَوْلِ وَزُورًاۚ وَإِنَّ ٱللَّهَ لَعَفُوٌّ غَفُورٌ"

"Those among you who make their wives unlawful to them by saying, 'You are to me like my mother,' then they cannot be their mothers. Their mothers are none other than those who gave birth to them. And indeed, they utter an ill word and a falsehood. But Allah is Most Pardoning, Oft-Forgiving." [2]

[1] (Surah Al-Mujadila, Verse 1)
[2] (Surah Al-Mujadila, Verse 2)

The Consequences of Dhihar

Islam eradicated this harmful practice, ensuring that women were honored and dignified. The revelation established a penalty for anyone who uttered such words:

- The person must free a slave before resuming marital relations, or

- If unable to do so, he must fast for two consecutive months, or

- If fasting is impossible, he must feed sixty needy individuals.

These measures ensured that dhihar would no longer be tolerated and emphasized the importance of treating wives with respect and fairness.

Khawla's Role in Legislation

Khawla bint Tha'laba played a pivotal role in shaping this ruling, which upheld the rights and freedoms of wives. Her perseverance led to divine intervention, safeguarding women from the cruelty of dhihar.

Additionally, the penalty introduced yet another means to free slaves, further encouraging their emancipation—a reflection of Islam's commitment to justice and social reform.

The Prophet's Compassion and Divine Mercy

When Khawla initially approached the Prophet, he humbly acknowledged that he had no personal authority over her predicament. But Allah, in His infinite mercy, witnessed her suffering and sent Gabriel with divine guidance.

Standing tearful before the Prophet, Khawla was suddenly uplifted by the revelation, rejoicing as she hurried back to her husband with news of the new law. With the divine ruling in place, their marital bond was restored.

Indeed, Allah is full of kindness and mercy toward the believers.

Asmaa bint Abu Bakr Al-Siddiq

Abu Bakr Al-Siddiq was the first man to embrace Islam, and his household followed in his footsteps, including his children: Muhammad, Asmaa, Abdur Rahman, and Aisha. They grew up in the early days of Islam, nurtured by the teachings of the Prophet, which shaped their character with qualities of sacrifice, courage, loyalty, intelligence, and knowledge.

Abu Bakr was known for his unwavering faith and generosity, using his wealth to free enslaved Muslims and support the spread of Islam. His children naturally followed in his footsteps, demonstrating courage and devotion to the faith.

Courage and Sacrifice in the Migration

Asmaa set an unmatched example of bravery when the Prophet, along with her father, sought refuge in the Cave of Thawr, three miles from Mecca, for three days.

Abu Jahl, determined to find the Prophet, confronted Asmaa and demanded to know her father's whereabouts. She steadfastly replied, "I do not know, by Allah, where my father is." Angered by her defiance, Abu Jahl struck her face so forcefully that her earring fell to the ground. Despite this harsh blow, she did not reveal anything, ensuring the Prophet and her father remained safe.[xxi]

Asmaa risked her life daily, secretly delivering food to the Prophet and Abu Bakr while ensuring that the Quraysh remained unaware of their hiding place. She walked alongside a servant tending sheep so that their footprints would be erased, preventing any tracking.

The Woman of Two Belts

When three nights had passed, and the Prophet and Abu Bakr were preparing to leave the cave for Medina, Asmaa brought them provisions for the journey. As she struggled to find something to secure the supplies, she tore her belt into two halves—tying the provisions with one and fastening the other around her waist.

Because of this act, the Prophet honored her with the title "She of the Two Belts."

Abu Quhafa's Visit and Asmaa's Wisdom

A few days after the Prophet and Abu Bakr's departure, Abu Quhafa, Abu Bakr's father, visited their house, worried about his grandchildren. He asked Asmaa if Abu Bakr had left them enough provisions.

Asmaa, realizing that her grandfather was blind, quickly gathered stones and placed them in the family's money chest, covering them with a cloth. She took his hand and placed it over the cloth. Feeling the weight, he assumed it was wealth and said, "It is fine if he left this for you; he has done well." [xxii]

In truth, Abu Bakr had taken his wealth with him, using nearly five thousand dinars for the migration. He had already spent over twenty thousand dinars supporting Islam, feeding Muslims, and emancipating slaves. This incident illustrates Asmaa's intelligence and quick thinking in difficult situations.

Marriage and Motherhood

After Dr settling in Medina, Asmaa married Az-Zubair ibn Al-Awwam, the Prophet's cousin, at the age of fifteen. She soon gave birth to Abdullah ibn Az-Zubair, the first child born to the Muslim migrants in Medina.

His birth was a moment of great joy for the Muslim community, as it disproved the false claims of the Jews who had said that Muslim women would not bear children in Medina due to their magic.

Supporting Islam and Raising a Leader

As the wife of the fearless warrior Az-Zubair ibn Al-Awwam, Asmaa lived through many triumphs of Islam. She raised her son Abdullah with firm faith, teaching him bravery, sacrifice, honesty, and devotion.

Az-Zubair fought in the Battle of the Camel, supporting Ali ibn Abi Talib during the conflict with Aisha. He was martyred in battle, but Asmaa continued to play a crucial role in her son's life.

The Struggle Against the Umayyads

Abdullah ibn Az-Zubair opposed the caliphate of Muawiyah ibn Abi Sufyan, refusing to pledge allegiance to his son Yazid. Alongside Al-Hussein ibn Ali, Abdullah rejected Umayyad rule.

After Al-Hussein's martyrdom at Karbala, Abdullah became a central figure in resistance against the Umayyads. The people of Mecca pledged allegiance to him, declaring him their rightful caliph.

In response, Abdul-Malik ibn Marwan sent an army under Al-Hajjaj ibn Yusuf to crush Abdullah's rebellion. The conflict intensified, and eventually, Abdullah was besieged in the Kaaba, his forces dwindling under relentless attacks.

Asmaa's Final Stand

At this critical moment, Asmaa rushed from Medina to Mecca, determined to support her son. Al-Hajjaj approached her, urging her to convince Abdullah to surrender, promising him security and wealth. However, she refused.

Instead, she entered the sanctuary, embraced her son, and calmed his fears. Holding his hands, she reassured him, restoring his strength and confidence.

Abdullah confided in her, saying, "O mother, the people have abandoned me, even those close to us. I am left with none but Allah and a handful of my supporters. The armies of Al-Hajjaj surround me. My strength is not enough to face them. They come with promises of wealth and protection, urging me to surrender."

Asmaa bint Abu Bakr and the Final Stand of Abdullah ibn Az-Zubair

At this crucial moment, the fate of Abdullah hinged on the words of his mother, Asmaa bint Abu Bakr. His unwavering obedience to her and trust in her wisdom made her counsel the most critical decision of his life. Would maternal instincts lead her to prioritize his survival? Would she urge him to surrender in the hope of sparing his life? Or would she, in this moment when death loomed close, guide him toward his destiny?

Her response was resolute. "By Allah, my son, you know yourself best. If you are on the right path and your cause is just, then proceed. Your companions have already fallen for the same cause—do not allow yourself to become a plaything for the Banu Umayyah. If your intention is worldly gain, then you would have betrayed yourself and those who died with you. But if you claim to uphold the truth yet waver in fear, this is not the way of the righteous. How noble it is to embrace death with honor."

Abdullah expressed his fear. "O mother, I fear that if the people of the Levant kill me, they will mutilate my body and crucify me afterward."

She replied, "O my son, a slaughtered sheep feels no pain after it is skinned. Proceed with your conviction, and seek help from Allah."

He kissed his mother's forehead, affirming his resolve. "This is what I have believed all along. I have never clung to this world nor cherished life in it. My opposition was driven only by my anger for the sake of Allah. I wanted you to know my decision, for your wisdom has strengthened me. O mother, today I am destined to be killed. Do not let grief consume you—surrender the matter to Allah. Your son has never indulged in wrongdoing, nor has he violated Allah's judgment, betrayed anyone's trust, or wronged his fellow Muslims. Above all, I seek my Lord's satisfaction. O Allah, I do not say this to glorify myself but to console my mother, so that she may find solace in these words."

Asmaa responded, "I hope that my consolation will be beautiful, whether you triumph or not. If you fight, I see you as one who seeks Allah's reward. And if you are martyred, I will find peace in your sacrifice. Go forth, so I may witness your destiny. Allah has entrusted you to His decree, and I am content with what is ordained. May Allah grant me the patience and strength of the grateful. Proceed with determination, and come closer so I can bid you farewell." Mother and son embraced one last time.

The Battle and Abdullah's Martyrdom

Abdullah ibn Az-Zubair unsheathed his sword, leading his remaining supporters in battle against the forces of Al-Hajjaj. Outnumbered and overpowered, he and his loyal companions were swiftly defeated.

At sixty-three years old, Abdullah fell in battle before his mother's eyes. She watched as her son's lifeless body lay before her, bloodied yet noble in death. Overcome with grief, she bent down, kissed him, and held him close to her chest, while his warmth still lingered.

Al-Hajjaj ordered his soldiers to move her aside and crucify Abdullah's body, leaving it exposed for three days in Mecca.

Asmaa refused to leave his side, remaining beneath his lifeless form in silent defiance. Finally, she sent a message to Al-Hajjaj through an intermediary, saying, "Is it not time for this knight to dismount?"

A Mother's Strength

When Abdullah's body was finally taken down, Asmaa buried him in the cemeteries of Mecca. Not a single tear fell from her eyes—her grief was frozen within, and her heart shattered in silence.

She continued to live for several years after her son's martyrdom, eventually passing away after surpassing the age of one hundred. Her life stands as a symbol of unwavering moral strength, patience, and courage, sacrificing the sentiment of motherhood for the sake of honor and righteousness.

---

1 (Sahih al-Bukhari, Volume 7, Page 34)

1 The text is on page 20, line 32 of the book "Monosmarti Hindu Bible"

1 The height of Adam was sixty cubits Bukhari, Volume 4, -Hadith from Al - Page160 Iman edition-Shu'ab al

1 Hagar was gifted to Sarah by the Pharaoh of Egypt. See her story in: Al-Bukhari, Volume 3, Pages 105-106; and Muslim, Hadith 2371

1 Kabeer, narrated from Ka'b ibn Malik-Tabarani in Al-Al

1 e BookBukhari, in th-The hadith is in Sahih al"Stories of the Prophets" , and in Sahih Muslim, in"The Virtues of Joseph"

1in the Haythi said-In this regard, Al .The closest to accuracy is Gabriel .The Stories of the Prophets," Vol. 2, p. 295, by Ibn Kathir" :book of

1 Hadith 2967 ,Tirmidhi-Al

1 Bukhari, Book of Manners 78, Chapter 81. Muslim, Book of Virtues, -Al Virtues of Aisha

1 This Story is mentioned in the Book of AlBukhari and the Book of Iman

1 Ghaba, Vol. 7, Page 169-Asad al

1 Tirmidhi, Hadith 3983-Al

1 Uqul,' Vol. 5, p. 362-bint Jahsh. 'Nihayat al This story is about Zainab

1 ,Isahab-Al .Vol. 4, p. 405

1 -Bari," Vol. 3, pp. 112-The meaning of the hadith can be found in "Fath al .113

1 Al-Isabah, Vol. 4, p. 413

1 Isabah, Vol. 4, p-Al121-.122

1 Shu'ayb Publishing ,Bukhari," Volume 6, page 140-Sahih al

1 Nihaya" by Ibn Kathir, Volume 3, page 66, Beiru-Bidaya wa'l-Alt

1 Bukhari, Book of Virtues, page 16, and Sahih Muslim, Book of -Sahih Al Virtues Chapter 15.

1 Al-Rawd al-Anaf" by Al-Suhayli, edited by Sheikh Al-Wakeel, Volume 4, page 184

Table of Contents

Topic	Page
Introduction	3
Woman in the Life of Adam (Eve)	5
Massenger Noah (PBUH)	21
Prophet Saleh (PBUH)	27
Prophet Ibrahim (Abraham) (PBUH)	38
Sarah	61
Hagar	69
Prophet Ismail (PBUH)	79
Isaac (PBUH)	79
Lut (PBUH)	79
Yacub (Jacob) (PBUH)	86
Prophet Yusuf Al-Siddiq (PBUH)	88
Prophet Ayoub (PBUH))	97
Prophet Musa (PBUH)	101
Saffurah: The daughter of the righteous man	110
Prophet Dawud (David) (PBUH)	118
Prophet Soliman (Solomon) (PBUH)	123
Prophet Zakaria and his son Yahya (PBUH)	137
Jesus Christ, son of Maryam (PBUH)	142
Mary Magdalene	153
The Era of Islam	157
Amina bint Wahb, The Mother of the Arab Prophet	163
The Mothers of the Believers, The Wives of Prophet Muhammad	168

Topic	Page
Khadijah bint Khuwaylid	172
Sawda bint Zam‘a	182
Aisha bint Abu Bakr	184
Hafsa bint Umar ibn Al-Khattab	198
Zainab bint Khuzayma	203
Hind Umm Salamah Al-Makhzumiyyah	204
Zainab bint Jahsh	207
Juwayriyah bint al-Harith	216
Safiyyah bint Huyayy ibn Akhtab	218
Rumla bint Abi Sufyan (Umm Habiba)	221
Umm Habiba bint Abi Sufyan	223
Maria al-Qibtiyya	225
Maymunah bint Al-Harith	230
Daughters of the Prophet	234
1. Zainab	234
2. Ruqayyah	239
3. Umm Kulthum	242
4. Fatimah Al-Zahra	243
Hind bint Abi Rabiah	246
Barrakah—"Umm Ayman"	248
Asmaa bint Abu Bakr Al-Siddiq	252
Table of Contents	257

Ahmed Mohamed Ali Aweys Elgebaly

- Born in El-Shanawiya on February 3,1913 in Beni Suef.
- After excelling in his high school education, he joined the Faculty of Engineering, Cairo University on a scholarship awarded by the Egyptian government and graduated in 1936.
- He began his career at the Egyptian Survey Authority, where he steadily advanced through the ranks to eventually hold a position as Head of the Survey Authority in the governorates of Luxor, Minya Cairo, Shebin El-Kom, and finally Damanhour in Beheira.
- Recognizing his expertise, he was appointed Director of the Technical Office and Secretary General of Beheira Governorate in 1962, a time when highly skilled leadership was crucial for implementing the newly introduced Local Administration Law.
- Later he was promoted to Deputy Governor of Gharbia until his retirement in 1968.